

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,
The Treasurers of the Domestic and Foreign Committees, *ex officio*,
And the following elected Members:

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MR. WM. BAYARD CUTTING, *Treasurer,*
FOR DOMESTIC MISSIONS,
22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary,*
MR. JAMES M. BROWN, *Treasurer,*
FOR FOREIGN MISSIONS,
23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P.M., on the second Tuesday of December, March, June, and September.

FEBRUARY, 1883.

NOAH HUNT SCHENCK.

IN the providence of GOD we are called upon this month again to open our magazine with the record of a death, which leaves a great void in the membership of the Board of Managers.

The Rev. NOAH HUNT SCHENCK, D.D., departed this life at his residence in the city of Brooklyn in the early morning of January 4th, after a brief illness. He was present at the meeting of the Board held December 9th, apparently in his usual health. The loss which thus comes to his parish, the community in which he lived, the Diocese of Long Island, and this Society is well nigh irreparable.

The Board of Managers met in special session at the Mission Rooms on the afternoon of Tuesday, January 6th, for the purpose of taking suitable action in view of this sad event, when it was resolved that the Board should formally attend the Services at Dr. Schenck's funeral, and a Special Committee was appointed to prepare a Minute which should express the sense of bereavement and loss which the Board had sustained.

The Minute which was adopted the next morning, when the members of the Board were gathered at the funeral, is as follows:

MINUTE.

Intelligence of the death of the Rev. NOAH HUNT SCHENCK, D.D., their late associate and friend, came to the knowledge of the Board of Managers of the Domestic and Foreign Missionary Society of the Church with painful surprise. Few of his fellow-members were prepared for the sad announcement. It was known probably only to those to whom he had communicated privately at times his own suspicions of impaired health, during the last two years, that he had lost anything of the exuberant vigor for which he had been distinguished. To the common eye his strength, energy and exhilaration of tone and movement were undiminished. His vitality seemed still to defy fatigue and his enthusiasm to challenge exhaustion. Now that he is gone from us, one is inclined to muse upon an influence which has been deepening the charm of his presence and drawing his associates nearer to him unconsciously. His cordial bearing, his face often glowing with earnest purpose, and his musical, ringing voice have been marked personal gifts, and they with all his abilities have been used always to advance the things that make for peace and edification. It is easy now for us to believe that the suspicion of his failing health has given a charm to his eloquent appeals that had in it less of earth than heaven.

On the first Sunday of the new year, the fourth of January, while we who remain were hearing in Church from the Epistle of the day, the words "Blessed is the man to whom the LORD will not impute sin," it was allotted to him in the order of sacred things, to find himself one of that "great multitude, which no man could number, of all nations, and kindreds and people and tongues" standing white-robed before the throne and crying with loud voice, "Salvation to our God which sitteth upon the throne and unto the Lamb!" As we mortals look at it, he was in the time of his highest promise, in a field of usefulness never more commanding, with rare ability of service, rich in resources and ripe in the wisdom of a varied experience. As they see it, he was all this, that he might be ready to go where none of that blessed company shall ever say again, I am sick.

The Domestic Committee, of which he was a member, owes much to his untiring zeal. Known as a faithful pastor in Brooklyn, he took time enough to be most useful in guiding the Missionary work of the Church, and was thoroughly interested in its official management, constant in attendance, willing to labor, sympathetic in the cause to be abetted, and withal careful and prudent in the expenditure of the means entrusted to this Body. The Missionary Conferences in our large cities are almost his creation. In providing places for their meeting and securing suitable speakers to make them interesting and useful he was indefatigable. He attended them often at great inconvenience and travelling long distances in the wish to kindle the enthusiasm of others by his own and to secure substantial success. Courteous, earnest and eloquent, quick to find out the weak points of any proposition and patient and genial before opposition, he was an able advocate of any cause in which he was interested. His missionary record will remain to his enduring honor, we shall miss his prudent and affectionate utterances, and we now only voice the general feeling of the Church at large in this expression of our sorrow for the loss of a faithful and large-hearted servant of CHRIST.

The Committee would propose to the Board the following resolution:

Resolved, That this Minute be entered on the Records of this Board and that it be printed in THE SPIRIT OF MISSIONS and the Church papers, and that a copy be sent to the family of Dr. Schenck, with the assurance of our sympathy in their great sorrow and our prayers that God would shed upon them abundantly the consolations of the HOLY GHOST, the Comforter.

GEORGE LEEDS,
CHARLES H. HALL, } *Special Committee.*
JOHN A. KING,

The Rev. Dr. Schenck was in the sixtieth year of his age. He was born in Pennington, New Jersey, and was a graduate of Princeton. He was a member of

the bar in Trenton and Cincinnati for several years before he was admitted to Holy Orders in 1853. He was successively in charge of churches in Hillsboro and Gambier, Ohio, of Trinity Church, Chicago, and Emmanuel Church, Baltimore, before he entered upon the Rectorship of St. Ann's Church, Brooklyn, in the Spring of 1867. He was for a time editor of *The Western Churchman* and for a short period at a later date was upon the editorial staff of *The Protestant Churchman*.

He was elected a member of the old Board of Missions, at its meeting in Richmond, Virginia, October 15th, 1859, from which time his service has been continuous. At a meeting of the same body in Grace Church, New York, October 21st, 1871, he was elected a member of the Committee for Domestic Missions, and in this particular also his service has since been unbroken. After the death of the Rev. Dr. Twing he served as one of the Acting Secretaries of that Committee, his associate being the present Assistant Bishop of New York, for a number of months and until the election of the Rev. Mr. Flichtner. Dr. Schenck also served on the Committee for Missions to Colored People appointed by the Board of Managers after the reorganization in 1877, for the few months it was continued. He was always very prominent and efficient during his connection officially with the General Missionary work of the Church.

SUNDAY-SCHOOL LENTEN OFFERING.

To the Bishops and other Clergy of the Church, and the Superintendents and Teachers of Sunday-Schools:

As the Lenten Season approaches, the Secretaries of the Domestic and Foreign Committees, by direction of the Board of Managers, desire to call the attention of all who are interested in Sunday-school work, to the Sunday-school Lenten Offering Plan, which has now been in operation several years. By this Plan, which originated in the Diocese of Pennsylvania, and has been carried on there with marked success, the Sunday-schools of all our Dioceses and Missionary Jurisdictions are invited to unite in devoting their offerings during the Season of Lent, to the General Mission work of the Church. It has been adopted in a large number of schools with very satisfactory results. The offering last year amounted to seventeen thousand dollars, a much larger sum than was given by the children during any previous Lent. It came from schools in forty Dioceses and Missionary Jurisdictions, although in several cases only one or two schools in a Diocese contributed. If the Plan could be worked as thoroughly and systematically in every Diocese and Missionary Jurisdiction as it is in Pennsylvania, the amount of the offering would be increased many-fold.

In Pennsylvania a Treasurer is appointed to receive contributions, Mite Chests are sent out to every school at the beginning of Lent, and the Bishop not only approves the Plan, but urges it upon his Clergy. So also in Oregon, the Bishop issues a circular at the beginning of the season, calling attention to the Plan, and furnishes Mite Chests to the families in his Jurisdiction. The contents of these Chests are sent to the Bishop after Easter, and he forwards them to the Treasurers of the Missionary Committees.

It is particularly desired to emphasize the fact that this Plan calls for offerings for the GENERAL MISSIONS of the Church. Many of the gifts that come in to the Treasury of the Board at this time are designed for special objects, very admirable and necessary in themselves, but beyond the work to which the Church is pledged. It has seemed to the Board of Managers that the Lenten season is a fitting time to impress upon the children of the Church the importance of doing their part to redeem the pledge which the Church makes each year to her Missionaries. She *promises* a certain amount for the support of her established Missions, and the opening of new work, and every member of the Church is bound to see that this promise is kept. This solemn pledge should be redeemed first of all; when this is done, other work may be taken up, and offerings made for the many special objects in the Missionary fields which so urgently call for our sympathy and aid.

But since children are more readily interested in an object which can be definitely presented to them, it is well to remember that their offerings may be asked for some one particular part of the work, as follows:

Scholarships in the Foreign and Indian Mission schools; the salaries of the Missionary Bishops, Missionaries, and Missionary Teachers, at home and abroad; medical work in the Foreign Field; work among the Colored People in any Southern Diocese. All these objects are under appropriation, and contributions to any of them will help the Board redeem its pledge.

This appeal is sent forth in the earnest hope that it may meet with serious and prayerful consideration, and that all our Sunday-schools may unite this year in the Lenten Offering for Missions.

The Resolution of the Board of Managers referred to, is as follows:

“Resolved, That the Secretaries of the Domestic and Foreign Committees be requested to issue a call to the Rectors, Sunday-school Superintendents and Sunday-school Teachers, to devote the offerings of all Sunday-schools during the season of Lent, to the Domestic and Foreign Missionary work of the Church, and especially that the Diocesan and Missionary Bishops be respectfully requested to do what may seem best to them to secure a united and generous offering from the Sunday-schools of the Church for this most important and needy work.”

JOSHUA KIMBER,
GEORGE F. FLICHTNER, } *Secretaries.*

* * * Suitable Mite Chests for the use of classes and individuals adopting this plan will be furnished without charge, upon application to the Secretaries

SYSTEMATIC OFFERING PLAN.

A PERMANENT INSTITUTION.

WHEN the General Convention of 1880, organized as the Board of Missions, accepted the Systematic Offering Plan of contributions to General Missions and commended it for adoption in all the parishes, it acted not alone for the present, but for the future. By that action it purposed to provide a rule and a system which should come, in a reasonable time, into general and if possible universal use. The Systematic Plan was not intended to be a merely temporary expedient; it was not taken up as an untried scheme which had had no oppor-

tunity to demonstrate its power or its weakness. After full discussion, the essential principles of a plan which had had long use in the Church of England and borne much fruit, was decided to be, all things considered, the most practicable method of raising the money necessary to enable the Board of Managers of the Domestic and Foreign Missionary Society to do the work which this Church, under its Missionary Canons, herself appointed them to do.

We ask our readers kindly to note the fact that in this matter the Board of Missions, in its triennial session of 1880, acted wholly within its powers, doing in its discretion, by canonical methods, what the Church at large, by its House of Bishops and its clerical and lay deputies, authorized it to do. This action, we think, constitutes a very strong claim of the Systematic Offering Plan upon the sympathy and co-operation of members of this Church interested in General Missions.

We would not exaggerate this claim, nor push it beyond its proper limits. We do believe, however, that the facts above stated should predispose those interested in the general Missionary work to a fair trial of the Systematic Plan. Wherever such a trial is fairly and wisely attempted, we have no doubt that experience in the use of the Plan will make it a permanent institution.

ASKING AND GIVING.

There are two necessary elements in the work of providing the money required for Missions. One of these is an adequate solicitation of gifts; the other, a general gathering of contributions. Nothing will secure a thorough operation of both these necessary things but a practical and carefully executed system. The Systematic Offering Plan is such a scheme. It provides, on the one hand, by a personal appeal to every parishioner who has money to give to the Missions of our Church, for the needed solicitation; it gives opportunity, on the other hand, for the most complete ingathering of payments promised.

A successful administration of the Plan involves, of course, zealous labor. No object of Christian effort, however, could be more worthy of it than Domestic and Foreign Missions. They form much of that great mission for which our Saviour founded His Church. All labor in their behalf, moreover, not only honors Him, but benefits the Christian who engages in it.

The amount of labor necessary to make the operation of the Systematic Offering Plan successful, may be minimized in many ways. In the first place, with reference to the solicitation of annual subscriptions to General Missions. While the obtaining of a complete list of subscribers in any parish will require a greater or less amount of asking by individual collectors, a considerable number of subscribers may ordinarily be found who will come forward voluntarily to subscribe upon the appeal of their Rector made once or oftener from the chancel. In this case, the personal labor of collectors would be needed only among the remainder, who had not so acted. In the same way the labor of collecting the subscriptions when made, whether by one annual payment, semi-annually, or quarterly, can be greatly reduced by various arrangements. For instance, stated Sundays may be appointed, to be permanently known in the parish as the days on which payments due on the annual sub-

scription should be made through the offertory, in the congregation, by the use of envelopes or in some other way. Under this arrangement also, the labor of collectors would be needed only to gather up, after these Sundays, the payments not made by the method suggested above.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from December 1st, 1884, to January 1st, 1885.

ALABAMA.		NEW YORK.	
<i>Mobile</i> —"Cash".....	5 00	<i>New York</i> —Calvary Chapel.....	19 27
ALBANY.		Mr. E. H. Dougherty.....	50 00
<i>Albany</i> —Grace.....	2 50	St. Luke's Hospital.....	50 00
<i>Ballston Spa</i> —Christ Church.....	33 60	<i>Nyack</i> —Grace.....	55 50
<i>Cohoes</i> —St. John's.....	12 00	<i>Sing Sing</i> —Trinity Church.....	19 30
<i>Plattsburgh</i> —Trinity Church.....	6 08		194 07
<i>Troy</i> —St. Paul's.....	13 50	NORTH CAROLINA.	
	67 68	<i>Lincolnton</i> —St. Luke's, of which from S. S.	
CENTRAL PENNSYLVANIA.		60 cts.....	3 85
<i>Bethlehem</i> —Mrs. A. L. Wiley.....	10 00	OHIO.	
CHICAGO.		<i>Ashtabula</i> —"A Lady".....	10 00
<i>Freeport</i> —Zion.....	5 98	<i>Norwalk</i> —St. Paul's, through Wo. Aux.....	10 70
CONNECTICUT.			20 70
<i>Hartford (East)</i> —St. John's.....	14 00	PENNSYLVANIA.	
<i>Middletown</i> —Christ Church.....	20 00	<i>Jenkintown</i> —Church of Our Saviour.....	35 80
	34 00	QUINCY.	
EAST CAROLINA.		<i>Rock Island</i> —Trinity Church, St. Paul's	
<i>Beaufort Co.</i> —Trinity Church.....	7 60	Guild.....	16 90
EASTON.		SOUTH CAROLINA.	
<i>Chestertown</i> —Chester Parish.....	12 65	<i>Ridgeway</i> —St. Stephen's.....	3 00
KENTUCKY.		SOUTHERN OHIO.	
<i>Louisville</i> —Advent.....	10 00	<i>Cincinnati</i> —St. Paul's, Wo. Aux., for For-	
LONG ISLAND.		oreign Missions.....	36 58
<i>Islip</i> —Miss Addie L. Hart.....	5 00	TENNESSEE.	
<i>Jamaica</i> —Grace.....	88 15	<i>Nashville</i> —Church of the Holy Trinity.....	4 45
	93 15	VIRGINIA.	
MAINE.		<i>Alexandria Co.</i> —St. Paul's, through Wo. Aux.	30 08
<i>New Castle</i> —St. Andrew's.....	1 25	<i>Halifax Co.</i> —Roanoke Parish.....	15 00
<i>Portland</i> —St. Luke's Cathedral.....	35 25	<i>Nansemond Co.</i> —St. John's.....	3 14
<i>Troy</i> —"H.".....	4 20	St. Paul's.....	2 00
<i>Wiscasset</i> —St. Philip's.....	4 00	The Glebe Church.....	3 59
	44 70	<i>Westmoreland Co.</i> —Washington Parish.....	12 67
MARYLAND.			66 43
<i>Annapolis</i> —St. Anne's Parish.....	31 11	WESTERN MICHIGAN.	
<i>Anne Arundel Co.</i> —St. James' Parish.....	5 00	<i>Hastings</i> —Emmanuel Church.....	13 20
<i>Baltimore</i> —Rev. W. Kirkus.....	1 25	<i>Manistee</i> —St. Paul's Mission S. S. Christmas	
<i>Howard Co.</i> —Queen Caroline Parish, Christ		offering, \$1.17; "W. S. H." and family, \$4.44	5 61
Church.....	5 01	<i>Niles</i> —Trinity Church, through Wo. Aux.....	5 00
MASSACHUSETTS.			23 81
<i>Boston (Dorchester)</i> —All Saints', for Foreign		WEST VIRGINIA.	
Missions.....	8 25	<i>Hedgesville</i> —Mt. Zion Church.....	10 00
<i>Marblehead</i> —St. Michael's.....	11 09	NORTHERN TEXAS MISSION.	
	19 34	<i>Cleburne</i> —Church of the Holy Comforter.....	5 75
MINNESOTA.		WYOMING MISSION.	
<i>Lake Winnibigoshish</i> —St. Philip the Deacon.	1 00	<i>Fort Washakie Mission</i>	51
<i>Pembina</i> —Church of the Holy Spirit.....	90	<i>Lander Mission</i>	4 65
<i>White Earth</i> —St. Columba.....	12 85	<i>Shoshone Agency Mission</i>	2 20
NEW HAMPSHIRE.			7 36
<i>Nashua</i> —Chapel of the Good Shepherd.....	8 81	*Receipts for the month.....	
<i>Wolfboro Junction</i> —St. John Baptist's.....	3 00	Amount previously acknowledged.....	1,899 70
	11 81	Total receipts since September 1st, 1884....	\$2,739 06
NEW JERSEY.			
<i>Fairview</i> —Trinity Church.....	12 00		
<i>Rahway</i> —St. Paul's S. S.....	19 63		
	31 63		

* Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 100 and 121.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,

" William N. McVickar, D.D.,
" J. L. Reese, D.D.,
" T. F. Davies, D.D.,
" James Saul, D.D.,
" W. S. Langford, D.D.,
" C. E. Swope, D.D.,

Rev. GEORGE F. FLIGHTNER, *Secretary.*
22 Bible House, New York.

Mr.

" Benjamin Stark,
" W. G. Low,
" H. P. Baldwin,
" John A. King,
" Wm. Bayard Cutting,
" Alfred Mills.

Mr. WM. BAYARD CUTTING, *Treasurer.*
22 Bible House, New York.

Form of a Request to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

FEBRUARY, 1883.

EDITORIAL NOTE.

WE take this method, as the only one at our command, of expressing our grateful recognition of the anonymous gift of \$3,000 which came to the Treasurer on the last day of the old year. A few such offerings as this will go far to relieve him of all apprehension of a deficiency at the close of the year. It is gratifying, in this connection, to be able to report that the receipts this year from churches and individuals are thus far somewhat in excess of those during the corresponding period last year. At the same time, it will be remembered that these offerings have always been so much less than the amount required, and in faith and hope appropriated, that to avoid deficiencies, they need to be still more largely increased. It is earnestly hoped that now, in the midst of anticipated business depression and financial stricture, those to whom God has given the means, will see to it that the great Mission work of the Church, at home and abroad, in Diocese or Missionary Jurisdiction, among Indians or Colored People, shall suffer no harm, shall know nothing of the depression or the stringency. Though our imperfect work may not always prosper, at least, let the work of the LORD be wrought by us generously, largely and gloriously. For this let us labor and give and pray.

LEAFLETS ON DOMESTIC MISSIONS FOR DISTRIBUTION.

COPIES of the following leaflets will be supplied gratuitously, in any number, upon application. In ordering them, please ask for—copies of Leaflet—, designating it by the capital letter prefixed.

(A.) Appropriations for Domestic Missions. (1884–85.)

(B.) The Oregon Mission. By Bishop Morris.

(C.) The Negro Problem, by Bishop Thompson; and, Facts concerning the Work among the Colored People.

- (D.) The Indian Deacons at White Earth. By the Rev. J. A. Gilfillan.
- (E.) The Nebraska Mission. By Bishop Clarkson.
- (F.) The Colorado Mission. By Bishop Spalding.
- (G.) The Utah and Idaho Mission. By Bishop Tuttle.
- (H.) How to Avoid a Debt in Domestic Missions. (1884.)
- (I.) The Nevada Mission. By Bishop Whitaker.
- (J.) The South Dakota Mission. By Bishop Hare (in preparation).
- (L.) The Northern Texas Mission. By Bishop Garrett.
- (M.) The Western Texas Mission. By Bishop Elliott (in preparation).
- (N.) The Montana Mission. By Bishop Brewer.

We should esteem it a favor if our brethren of the Clergy would send for these leaflets in large quantities and make a special effort to distribute them through their parishes.

HISTORY OF THE CHURCH IN MONTANA.

BY THE RT. REV. L. R. BREWER, D.D.

MONTANA is a part of the large region originally acquired by the United States under the Louisiana purchase. It was organized into a Territory in 1864. The first settlers found their way into Montana in 1861 by way of the Missouri River. The next year placer gold was discovered in paying quantities at Bannock where quite a settlement was formed. In 1863 the rich placer mines of Alder Gulch were discovered, which attracted thousands of people who founded Virginia City. From this time on, placer gold was found at different points in other portions of the Territory, attracting new-comers and scattering the population. The richness of the placer mines was soon worked out, and then attention began to be drawn to quartz mining which now forms no inconsiderable part of the industry of the country. Gradually the valleys were occupied with an agricultural population and the plains taken possession of by stock-men. And now, these three industries—mining, stock-raising and farming—make up the prosperity of Montana.

In 1867 Bishop Tuttle came to the West as Missionary Bishop of Montana, Utah and Idaho. On the 18th of July in that year, accompanied by the Rev. E. N. Goddard, he reached Virginia City. It was then a place of about two thousand people. He found a Methodist minister and a Romish priest at work there. For three weeks the Bishop and Mr. Goddard remained in Virginia, holding Services on the intervening Sundays, and baptizing two children. Then

they went on to Helena. This town was at this time a little more than two years old, and had four thousand people. The Methodists and the Jesuits were then at work here. On Sunday, August 11th, Services were held morning and evening in the school house. During the following week the Bishop started on his return to Salt Lake City, leaving Mr. Goddard in Helena. Mr. Goddard stayed at Helena till October 28th, and returned to the East. In November, Bishop Tuttle came back to Virginia City, took up his quarters in a log cabin, with a cat for his companion, and did the work of a pastor till July of the following year. During that time St. Paul's Church was built and paid for. The cost was about thirty-five hundred dollars. Of this sum, the Bishop furnished five hundred and the people provided the rest. A building was also given for a rectory which has been in use for that purpose ever since. The church was first used for worship May 24th, 1868, and the Holy Communion was first publicly administered on Whit-Sunday, May 31st. St. Paul's Mission then had ten communicants and a Sunday-school of sixty children. There had been sixteen baptisms, and the people had contributed for Church purposes nearly four thousand dollars.

In June the Rev. Mr. Goddard returned to Montana bringing his wife with him, and took up his residence at Virginia City as the permanent pastor of St. Paul's Mission. Immediately on his arrival the Bishop started on his visitations of the Territory.

He visited Helena, Deer Lodge, Bozeman, Gallatin, Blackfoot and Bannock. He bought a lot for a church in Helena, and had ground given him for the purpose in Deer Lodge. He went away feeling that he must secure a clergyman for Helena as soon as possible. No doubt he tried hard enough to accomplish this; but not succeeding, he came himself, and with his family took up his residence in Helena in December, 1868. Here he remained for seven months doing the work of a Rector. Services were held regularly in the court-house. A Sunday-school was organized. The Holy Communion was first celebrated publicly on Easter day, with nine communicants. On the 11th of July the first confirmation took place in Helena, when twelve persons were confirmed. On the 26th of this month the Bishop left Helena for a visitation of the Territory, after which he returned with his family to Salt Lake City. In this visitation he travelled by stage, on horse-back and afoot twelve hundred and forty-five miles, visited eleven different towns, holding Services once in our own church, once in a Methodist house of worship, three times in court-houses, once in a billiard-hall, once in a town-hall, once in a lager-beer saloon, and three times in log-cabins. Before the Bishop left Helena, the Rev. Walter F. Lloyd came from Wisconsin to take up the work in that place. He came to stay, and entered vigorously in his work. He opened a parish school and made plans to build a rectory. But failing health compelled him to leave the Territory in January after a stay of less than six months. The Mission became vacant, the school stopped, the rectory was not built.

And so the year 1870 opened with only one clergyman in Montana. Mr. Goddard stayed on at Virginia City. Bishop Tuttle made his annual visitation, holding Services in twelve different places, celebrating the Holy Communion three times, baptizing ten, burying one, marrying two couples, and was absent from his home fifty days. The Rev. Morelle Fowler came to Helena in August and took up the work. But he came as an invalid, and after a stay of three months went away again. And once more Mr. Goddard was the only workman we had in Montana. In June of the following year he resigned his work, returning to the East, and then Montana was desolate. The Bishop

made his annual visit in July and August, holding Services in twelve places, baptizing twenty-two children and one adult, and confirming one person. In September of this year the Rev. W. N. Stoy came to the Territory and began work at Deer Lodge; and in November, the Rev. H. H. Prout took up the work which Mr. Goddard laid down at Virginia City. Therefore when the Bishop came up in 1872 he found two clergymen in the field. He gave two months to Montana this year, holding Services in thirteen places, baptizing three adults and fifteen children, and confirming seven. In 1873, when the Bishop came on his yearly visit, Mr. Stoy had left Montana, but Mr. Prout remained at Virginia to represent the Church in the Territory. Seven persons were confirmed. In 1874, there was the same record, varied only by the fact that Mr. Prout had left Virginia and had been succeeded by his son, the Rev. E. G. Prout who has had the faith, patience and courage to remain to this day. In 1875 there was a change for the better. In May the Rev. E. L. Toy came to Helena and took up the neglected work. And later in the year, the Rev. Mahlon N. Gilbert came to Deer Lodge and the Rev. Thomas E. Dickey to Bozeman as resident Missionaries.

The Bishop's record for the year gives a total of thirty-four baptisms, thirty-one confirmations, one hundred and sixteen communicants, seventeen Sunday-school teachers and one hundred and forty-one scholars. Three months were occupied with the visitation. Services were held in twenty-eight towns, and the Rev. Mr. Gilbert was advanced to the Priesthood.

In 1876, for a wonder, the four clergymen of the previous year were still in the field, and good results of their work were seen. Mr. Dickey had built a church at Bozeman. He bought an unfinished hall, fitted it up into a comfortable and churchly place of worship, largely by the work of his own hands, and that building has been used for our Services in Bozeman from that day to the present. The cost of church and lot was about eleven hundred dollars. Five hundred of this was given by a gentleman of Brooklyn, N. Y., through Bishop Tuttle; the remainder was raised by the people. Thus after seven years of waiting, we gained a second church in Montana.

Mr. Gilbert, from Deer Lodge as a centre,

was Missionary over two counties, teaching and holding Services in five places. Mr. Toy, at Helena, presented a class of twenty-six for Confirmation. Mr. Prout, at Virginia, was Missionary for all Madison County. The Bishop gave three months and a half to Montana, visited twenty-nine places and confirmed thirty-nine persons.

The year 1877 was marked by two removals, one accession, and the building of one church. The Rev. Mr. Dickey left Bozeman in August. The Rev. Mr. Toy shook the dust of Helena off his feet in November. In July the Rev. Geo. Stewart came from Minnesota and began work at Missoula. St. James' Church, Deer Lodge, the third church in the Territory, was built of stone at a cost of about five thousand dollars. St. James' Church, Batavia, W. N. Y., gave one thousand dollars toward its erection as a memorial to the Rev. Morelle Fowler, who for a short time was a Missionary in Montana.

In 1878 the only change that marked the field was the resignation of Deer Lodge and Butte, by the Rev. M. N. Gilbert and his coming to Helena to renew the work there. The church in Deer Lodge was consecrated on St. James' day, by the Bishop on his annual visitation. There were three clergymen for the whole Territory. The communicants numbered two hundred and twenty, and the Sunday-schools had two hundred and eighty-two scholars enrolled.

In 1879 there was an advance in the work beyond anything Montana had yet known. In August the Rev. F. B. Lewis came to Bozeman. In September the Rev. C. O. Tillotson took charge of Deer Lodge and Butte. And in November the Rev. S. C. Blackiston began work as general Missionary over a region one hundred and eighty miles from north to south and one hundred from east to west. St. Peter's Church was built at Helena, costing twelve thousand dollars. And in 1880 there was a still further increase. Mr. Blackiston had met with such success at Fort Benton that he was desired as a resident minister. Therefore the Rev. H. E. Clowes came out from Minnesota and took up his general work. The work in Butte demanded the attention of a resident minister. Therefore Mr. Tillotson settled there, and the Rev. H. C. Hutchings came to Deer Lodge in December. But at the end of the year Mr. Gilbert resigned the

rectorship of St. Peter's, Helena, to remove to St. Paul, Minnesota. In Benton a brick church was built, though it was not used for Services till the next summer. The Bishop spent four and a half months in making his visitation of Montana. His annual report gave fifty-one confirmed, three hundred and sixty-eight communicants, and four hundred and eighty-seven Sunday-school scholars.

And this was his last report for Montana. As early as 1876 he began to plead for the division of his immense jurisdiction. Each year was adding to his great labor, and each year he was finding more and more work needing to be done which he had not the time or the strength to do. The first year he came to Montana he visited only two places; and the fourth year the number was only twelve, while he had to be absent from his home only fifty days. But as the years went on, the population increased and new centres were continually springing up; and in the last years of the undivided jurisdiction, he gave Montana four or five months of his time, visiting from thirty to forty places, and then went home feeling that much work was left undone. It is not strange that he wanted his vast field divided. And the Clergy of Montana shared in this feeling, only they wanted to keep Bishop Tuttle for *their* Bishop.

At last the Church was ready for action, and the General Convention of 1880 set apart Montana as a separate Missionary field. Bishop Tuttle choosing Utah and Idaho, the Rev. Leigh Richmond Brewer was elected Missionary Bishop of Montana. He was consecrated in December and reached Montana in the following February. Finding the parish at Helena vacant, he took charge of it till the following June, when the Rev. R. M. Duff came out from Central New York as its Rector. Then he started on a general visitation of the Territory. It was February in 1882 before he settled down again in Helena to spend two or three months in his home. In doing this work he traveled about four thousand miles, only thirty of them by rail. Forty-seven were confirmed and Services held in fifty-two places. In 1881 eight clergymen were at work in Montana besides the Bishop, and these eight men reached twenty-six places with Services. During the year a debt of

more than two thousand dollars on St. Peter's Church, Helena, was paid, and the church consecrated. A rectory was also purchased. St. John's Church, Butte, was built, at a cost of thirteen thousand dollars. Work was begun in a new field in Beaverhead County by the Rev. E. G. Prout.

The year 1882 opened with a disaster. The Rev. Mr. Clowes was obliged to give up his work on account of ill health. In July the Rector at Helena resigned his parish and went back to his old diocese. On the first of December the Rev. Mr. Tillotson resigned Butte and removed to California, and at the end of the year Deer Lodge became vacant by the removal of the Rev. Mr. Hutchings to the Diocese of Albany. To compensate for these losses, in August the Rev. William Horsfall came to Miles City, and began the first church in the Yellowstone Valley. In October Mr. Sydney D. Hooker was ordained Deacon. In November the Rev. A. D. Drummond came from Colorado to assist the Rev. Mr. Prout in his Missionary work over two counties. And by the beginning of the new year, the rectorship of Helena was filled by the coming of the Rev. F. T. Webb from Iowa. So that in spite of the losses, the number of the Clergy was not decreased; and two new churches were built—St James' at Dillon, costing thirty-five hundred dollars, and St. Paul's at Miles City, costing two thousand dollars. The Bishop gave four months of his time to the care of the vacant places, but made up for it, in part, by continuing his visitations through the winter.

In March, 1883, the Rev. Mr. Blackiston removed from Fort Benton to Butte, taking Deer Lodge also under his care. Benton remained vacant until November, when the Rev. C. S. Fackenthall went there. The Rev. Mr. Hooker, in conjunction with the Rector at Helena, took up work in a large Missionary field surrounding Helena. A brick church was built at Missoula, costing three thousand dollars. Parish schools were started at Helena and at Miles City. A rectory was built at Bozeman. The year ended with nine clergyman in the field. At the beginning of 1884 a tenth was added. The Rev. Alfred Brown came from Kansas to work in the Yellowstone Valley. For eleven months there have been ten clergyman at work in Montana, besides the Bishop

—a larger number than ever before. The Rev. Mr. Fackenthall left on December first, but it is hoped the Rev. Mr. Clowes will be able to fill his place and so keep the number good. These ten men minister with more or less frequency in thirty-five places, though we can call but nine churches our own.

The schools have enlarged and prospered, though they are as yet but the beginnings of what ought to be. St. Peter's Parish, Helena, has started a hospital in a rented building, which ought to be a help to the Church and a blessing to the community. But it will require hard work and faithful hearts to make it a success.

Two Deacons have been ordained Priests, and so the working force of the jurisdiction stands to-day at one Bishop, nine Priests and one Deacon. There are nine church buildings, and church property to the value of more than \$72,000, while the contributions of the people for the past year have been upwards of \$20,000. The confirmations for the year number eighty-two. The communicants are reported as seven hundred and fifty-four, and the Sunday-school children as six hundred and forty-five.

This brief statement does not make a bad record. Yet it is easy to see how it might have been far better. Could Montana have had a Bishop of her own at the outset, or could Bishop Tuttle have found all the men, and had all the means that he needed, the Church would have been much stronger than it is. We were on the ground early enough. But we were not here in proper force, and the men who came did not come to stay. This will be seen from a brief recapitulation.

1. As to men. The first year there was one man at work and he was the Bishop. The second there were two, and for six months of the time one of them was the Bishop. The third year there was one, except for two or three months, when there were two. The fourth year there was one. The fifth year there were two. Then for two years there was one. The eighth and ninth, there were four. The tenth and eleventh years there were three. Then there was an increase to six, and finally in 1881 to eight. Since that time there has been no decrease, but a gain of two.

2. As to churches. The first church was built the first year, and the second after a lapse of seven years. One year later a third

was added, and then after two years more the fourth was built.

3. As to schools. A parish school was started in Virginia City by the Rev. H. H. Prout, but it did not last very long. One was planned in Helena by the Rev. Mr. Lloyd, but it came to nothing because of Mr. Lloyd's short stay. So that it was not till 1883 that any educational work was undertaken for the Church which gave any promise of permanence, and that now exists on a very small scale, because there are no means to do anything more.

4. As to hospitals. No hospital work had ever been undertaken by the Church in Montana until it was begun in Helena a few months ago. Yet it is a field where such work is especially needed. But it has always been left to the Romanists, and they have taken excellent advantage of their

opportunities. Shall we leave it to them, or try to do the work which CHRIST'S Kingdom was intended to do?

No man can write a history of the future, living in the present. And so what the history of the Church in Montana for the time to come will show no man can tell. But we are here, established, organized, working. What is needed is to work on, along the lines already marked out. Missionary work ought to be enlarged. Schools ought to rise from the beginnings already made. Hospitals ought to be carried on, in order to show to the indifferent and the doubting that the kingdom of the Messiah exists in the world. All that can be done under the existing circumstances will be done. If more is to be done than is doing, the Church in Montana must have the help of the faithful.

MISSION WORK IN SOUTH DAKOTA.

BY THE RT. REV. W. H. HARE, D.D.

THESE notes of a Mission journey have been made while sitting in my tent at night, or while reclining on a buffalo-robe, at the time of our noonday rest. They are glimpses of Mission work just as it is, and may be of interest to those who wish it well.

* * * * *

Friday, October 1st.—I reached Chamberlain by rail, the terminus of the Iowa & Dakota division of the Chicago, Milwaukee & St. Paul Railroad. The town is hemmed in on the north and west by the Indian Reservations, and it is a point therefore where the rights of the Indian and the desires of the white man are in sharp conflict. There are several excellent people here who are attached to the Church, and the Rev. C. C. Harris, of Mitchell, sixty miles east on the line of the railroad, has been holding Service for them, as opportunity has offered, coming to them for a Sunday evening Service, after having Service at his own church in the morning. They have applied for permission to organize, and we hope yet to have a flourishing Mission here. There is a large store vacant in the town, belonging to one of our Church people, which he offers to us for chapel purposes free of cost. I am trying to secure from friends some hangings for the chancel, which will help to metamorphose the store,

and make it a chapel. The people promise to provide seats, etc., and do what they can toward the stipend of a Missionary.

There are several towns where we need large curtains, with which to partition off one-half of a long, narrow store, or hall, and make one end of it a chapel—also suitable hangings for rude prayer-desks and altars, and I shall be glad to hear from any friends who may be disposed to aid us in this line.

Saturday, October 4th.—I drove twenty miles to the Chapel of St. John the Baptist, a chapel among a number of farming Indians on the Crow Creek Reserve. One of our native Deacons resides there, David Tatiyopa, and he and the Rev. Mr. Burt had come down from the Central Mission, seven miles distant and were waiting for me. I found the chapel and the Deacon's house as neat and clean as one could wish. It is one of the chapels which we owe to the Society of the Double Temple of New York. Near it were piled, ready for sale, eight cords of wood, part of a subscription which these people have made toward the support of their minister, a subscription composed of hens, corn, potatoes, etc., etc., as well as cash, which will realize altogether about seventy dollars. I found a new carpet on the chancel, which the Women's Society had raised money to purchase. They transacted

the whole business themselves, not only raising the money, but despatching one of their number to the nearest town, twenty miles away, to make the purchase, and then themselves made it up and put it down.

There is no more marked evidence of the improvement of these and our other Indians, than the efforts they are making in self-help. As I told them, the bare suggestion of such a thing, some years ago, would have frightened them and raised a doubt of my sanity.

The record of the Indian Christians of the South Dakota Mission for four years last past has been as follows—a steady and decided gain: 1881, \$585; 1882, \$960; 1883, \$1,207; 1884, \$1,514. A class of eight were confirmed at this chapel and we celebrated together the Communion of our common SAVIOUR'S Body and Blood.

A drive of seven miles brought me to the Agency and Christ Church. Here, *Sunday, October 5th*, we had a succession of delightful Services. In the morning there was a crowded congregation, in which the children of the Government School pleasantly figured. There was a good representation of white people from the Agency present. Elsewhere the white people generally absent themselves from the Indian Service, on the plea that they cannot understand the Indian language. Mr. Burt manages, by the use of the Dakota-English Service Book, to unite both races and languages in the same Service. A class of seven were presented for Confirmation, and the Holy Communion was administered, over thirty partaking.

I used the parish register as the text for my sermon, reminding the people of the record kept above, and, while avoiding the use of names, asking searching questions as to how those were doing whose names were recorded in the register as having been baptized, or confirmed, or received to the Holy Communion. At the afternoon Service for children, an Indian mother presented herself with her infant for baptism. She was of the better class, neatly clothed, and had a mild, sweet face and a modest manner. Her babe was dressed in spotless white. The mother first knelt, with her infant in her arms, and received Baptism, and then, rising, presented her child. I have rarely witnessed a more touching scene.

The Rev. Mr. Gravatt and party, who had brought children back from Hampton, and were in search of more for their excellent

institution, were present, and he, as well as I, addressed the children. He has done so much for the children of the Mission who have gone to Hampton, that we consider him our co-laborer, and almost as one of ourselves. An evening Service of the white people closed this rich and delightful day, to the enjoyment of which, the manifest improvement in the tone of the Agency, under the management of the present United States Agent, the Rev. J. G. Gasmann, added not a little.

Tuesday, October 7th.—Accompanied by Mr. and Mrs. Burt, I drove eight miles down the Missouri River to a point opposite an abandoned fort, where we were to cross the river to the Reserve occupied by the Lower Brulé Indians. The chief office of the Missouri River out here is to test human patience. It is a broad expanse of water, sandbanks and sloughs; and often more sand banks and sloughs than water; but each element contributes its share toward making the river hard to cross. We stand and shout, in order to draw the attention of the boatmen who live on the other side. When out of breath we wave a coat in the air; then fire off a shot gun. Sooner or later (often later) the signal is responded to and the ferryman sets out. Those of us who have to cross the river often rather like to have visitors undertake the crossing. We are sure of their sympathy ever afterwards. Mrs. Twing and Mr. Herbert Welsh are indissolubly attached to us in this way!

A drive of five miles on the west side brought us to the point where we were to have Service, a settlement recently made by some Indians who are trying to break away from camp life, and begin farming. Our extemporized chapel was a half-finished log house without doors or windows. Overhead split rails laid on the heavy cross timbers, covered with hay, and the hay covered with dirt, made the roof. The side logs were chinked with smeared mud. But careful hands had swept up all around the house outside, and made it in other ways as fit for sacred Service as possible. Opposite the door, a table, over which was thrown an altar cloth, in front of which was spread a large buffalo-robe, suggested that the cabin was, for the time being, the house of prayer. The people were squatted around the sides of the house on strips of tent-canvas, a yard wide, spread upon the ground. In the

midst was the fresh, unbroken sod, for the house was new and had hardly yet been occupied. Here our native Missionary, the Rev. L. C. Walker, was awaiting us. We had a pleasant Service; a child was baptized and four persons were confirmed.

From this place we drove to the Central Mission, twelve miles distant, and after a late lunch at the Missionary's house, pressed on four miles more to the ferry crossing, opposite Chamberlain, the town which I had visited the previous Friday. Here I had Service in the evening and two were confirmed.

In the morning (*October 8th*) we re-crossed the river and returned to the Lower Brulé Mission. This was the scene in earlier years of an explosion of Indian exasperation, which nearly cost me my life, and I always visit it with peculiar interest. Several returned Hampton students were in the congregation, one of our own Mission boys was the organist, our native Presbyter, L. C. Walker, is the clergyman in charge. A class of eleven was presented for Confirmation, and at the administration of the Holy Communion between twenty and thirty participated. The collection was for our episcopate fund. Several Indians whose duties called them elsewhere (it was a week day) had left their offerings with the Missionary, an example worthy of imitation. The collection amounted to over twelve dollars. The confirmation of a sick woman in private and a Service for the whites in the evening completed this day. The Lower Brulé are on the west side of the Missouri River, somewhat removed from the civilizing influences which are at work on the east side, and they are in intimate connection and communication with the hordes of Indians who swarm between the Missouri and the Wyoming line. The Mission among them contends therefore with overwhelming odds. At more than one out-station we have been frozen out by their indifference, and have had to suspend the work for a time. Our gains therefore are particularly precious, and I am very anxious that the settlement where we worshipped in a half-finished log house, as I have described, shall meet with encouragement, and that I shall be put in funds to erect a chapel for those who are making so courageous a venture.

Thursday, October 9th.—We left Lower Brulé Mission for a trip among the wild

Indians to whom I just now referred, and it is while on this expedition, sitting on a buffalo robe, during one of our noonday rests that I write most of this letter. Our party consists of the Rev. Mr. Burt and Mrs. Burt, two Indian ministers (Walker and Tatiyopa), a native candidate for Holy Orders and two faithful Indian laymen.

We have wagons and tents and supplies of all kinds, and our plan is to visit a number of the more important camps along a line of two hundred miles, especially those in which the Mission is making, or expecting to make, overtures. We can drop down where we like, stay as long or as short a time in any particular camp, as we choose. The Missionaries who are severally in charge will meet us as we go along, and I hope that we shall be able in some little measure, by cheering the workers and strengthening the hearts of our scattered flocks, and by conciliating the heathen people, to "make straight in the desert a highway for our God." Our first night was spent near a ford of the White River, and, unfortunately for us, a dance was "on the carpet" (or on the turf) in the camp a mile or so distant on the other side of the stream. The guests were crossing and re-crossing all night. Men with their wives, beaux with their sweethearts, a couple astraddle of each unhappy pony, and beaux afoot, bare-legged that they might ford the stream. The jingling of the bells with which the passers-by were adorned, their songs and their hallooing, and the sound of the distant drumming were fatal to sleep. The night passed, however, without further incident, and by four o'clock, before daylight, we were up making preparations for an early start and a long day's journey. The weather was exceptionally beautiful and the third day we reached St. Luke's Station, in Good Voice's camp, to which point the Rev. Mr. Cleveland had come to meet us. Here we have a most interesting enterprise. The settlement was begun by Indians, who came off to this point to get away from heathen dances, and enter upon the path of civilization. I placed a native catechist among them. Money given me by dear young girls of Orange, N. J., who had raised it by a fair, and by long tried friends belonging to a Bible class in St. Peter's, Philadelphia, enabled me to erect a log house in which the catechist lived and had Service. In it over forty have

been baptized and five confirmed and at the Communion which we celebrated there on the occasion of my visit, twenty partook, the Chief Good Voice, among them. A chapel is now an imperative need. It will cost one thousand dollars. I cannot conceive of an investment of that amount which would be more productive of good to men and of glory to the Divine Redeemer.

From this point we travelled from camp to camp, singling out especially the points where any of our Christian Indians have settled, and where, under the impulse given by their presence, the Indians are beginning to dwell in houses, and open up farms. We have been cordially received and have had most interesting Services. We begin with a familiar hymn in the tongue of the people, and as our whole party, eight in number, sing, we can render it with impressive power. Then one or two of the opening sentences, then the Lord's Prayer and versicles, followed by four or five addresses from the white and native Clergy, and the native laymen, the addresses being interspersed with hymns. As the Indian laymen have themselves known all the wretchedness of heathenism and have been redeemed from it only within a few years, they speak to their heathen brethren with peculiar point and earnestness. Thus we go from place to place, travelling fifteen to thirty miles each day and holding Service in a camp each evening. The visit makes for the time being a scene not to be forgotten, a scene of which the people will talk among themselves and to others for weeks to come. The five vested Missionaries, the hearty hymn, the stirring addresses constitute a contrast with shiftless, helpless heathen ignorance, which cannot but make an indelible impression.

And to ourselves too there is much in the scene of strange interest as we gather around the camp fire to eat (for it is often late at night before we have time to take an evening meal); or as we stand under the open heaven for our evening devotions; or as we sit and listen to the requests of the people, sometimes droll, sometimes pathetic; or as we talk our conflicts over; or as we contrast the sentiments of our Christian Indians with those of their heathen brethren, or comment upon the presence in the congregation of children who have been in our boarding schools, and note the influence for good they meet when they go back to their homes.

I am overwhelmed with the task which confronts us in this Indian field; not that the results promised are not rich, but that here, on this one reserve alone, seven thousand souls, buried in heathen darkness, among whom no other Christian body (except the Romanists, who are just beginning) is carrying on missionary work, are awaking from their stupor and look to us for help.

We have about one hundred communicants among them already, and could open six or seven stations within six months, and secure attentive congregations, could I only command the means to put up simple chapels and put in charge of them native helpers from our stations in the older fields. The chapels would cost from eight hundred to one thousand dollars each. The helpers would need four hundred and fifty dollars per annum. We began one of these Stations a year ago, and since then forty have been baptized there, six confirmed. Some Christian Indians from the Central Church have moved to the neighborhood, which is good for farming, and we now have there twenty communicants!

COLORED WORK IN VIRGINIA.*

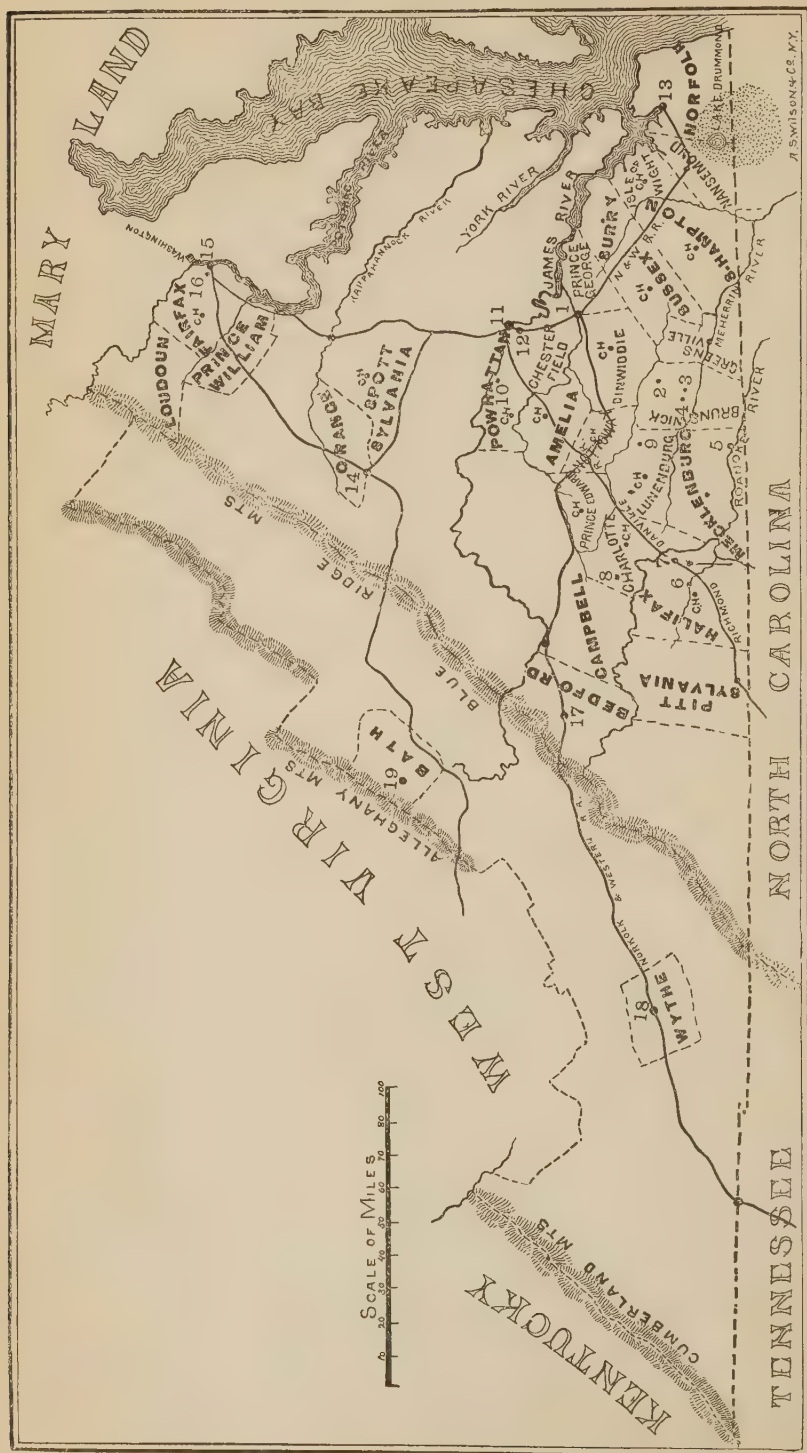
BY THE REV. GILES B. COOKE.

WE present to our readers a very interesting map prepared by the Rev. Giles B. Cooke, of Petersburg, designed to indicate the location of the different Missions among the Colored people in Virginia. The accompanying descriptive guide, also prepared by Mr. Cooke, will be a sufficient explanation of the map to those who already

are interested in the work and somewhat familiar with it. We trust that it will also be a means of adding still more to the interest now taken in this most important and excellent work.

1. *Petersburg.*—The Rev. Giles B. Cooke, Missionary. St. Stephen's Church work. This is the central work in the diocese, as it is

*In many other Counties not mentioned here our ministers have had before the war, and now have, Sunday schools for colored children, and also preach to the colored people whenever opportunity offers.



A MAP SHOWING THE LOCATION OF EACH COLORED WORK IN THE DIOCESE OF VIRGINIA.

1. Petersburg, in Dinwiddie, Chesterfield and Prince George Counties.
2. Sturgeonville, 15 miles N. E. of Lawrenceville, in Brunswick Co.
3. Lawrenceville, County seat of Brunswick.
4. Mrs. Buford's work, 2 miles W. of Lawrenceville.
5. Roanoke, Zion Church, 27 miles S.W. of Lawrenceville.

6. Antrim Church, 2½ miles E. of Halifax Court House.
7. Clover Depot, on R. & D. R. R., in Halifax County.
8. Aspenwall, 12 miles W. of Charlotte Court House.
9. Macfarland's, 13 miles E. of Lunenburg Court House.
10. Sublett's, about 13 miles N.E. of Powhatan.
11. Richmond City, on the James River, in Henrico Co.
12. Manchester, 1 mile S. of Richmond, on James River.
13. Norfolk City, 83 miles S. E. of Petersburg.
14. Gordonsville, in Orange Co., junction of two railroads.
15. Alexandria, 8 miles S. of Washington City.
16. Theological Seminary, 5 miles W. of Alexandria.
17. Liberty in Bedford Co., on Norfolk & Western R. R.
18. Wytheville, in Wythe Co., on N. & W. R. R.
19. Warm Springs, County seat of Bath.

the oldest and largest. Communicants, 170. Normal School, four paid teachers. Pupils for session of 1883 and 1884 were 326. Theological students, under Rev. Prof. Spencer, 16. Sunday-schools, morning and afternoon, two teachers; children, 270. Population—white, 9,950; colored, 11,701. Nearly all the colored people profess the Baptist "faith and order," as they call it, and are bitterly prejudiced against the Episcopal Church. This condition of things, generally speaking, exists throughout the State, especially where the colored people are in the majority. This sad state of heart and mind on their part is due, of course, to ignorance and imperfect religious training. In spite of every obstacle the work in Petersburg has been wonderfully blessed.

2. *Sturgeonville*.—The Rev. J. S. Russell. A station in Brunswick County with no church building, but 35 communicants and 45 Sunday-school children.

3. *Lawrenceville*.—The Rev. J. S. Russell. St. Paul's Church, 52 communicants. Parish school, two paid teachers, 123 scholars; Sunday-school, 130 scholars. Property, church and parish school valued at about \$2,000. No rectory.

4. *Near Lawrenceville*.—The Rev. Robert Strange. Mrs. Buford's chapel, hospital and parish school. In addition to his services here Mr. Strange officiates at several other places in Brunswick, Mecklenburg and Lunenburg Counties for the Zion Union people.

5. *Roanoke*.—Zion. The Rev. J. S. Russell. A station in Mecklenburg County with a church building and 100 members awaiting Confirmation; also 78 Sunday-school children. Property valued at \$300.

6. *Antrim Church and Mission School*.—The Rev. W. E. Webb. Near the Court House in Halifax County. At this centre of Mr. Webb's work he preaches to the colored people, has a parish Sunday-school and a beautiful church building, though made of logs.

7. *Clover Depot*.—Mrs. M. E. Miles. A station in Halifax County, begun by Mrs. Miles in 1872. A comfortable school-house but no church building. Parish school, about 150 pupils and two paid teachers.

8. *Aspenwall*.—Mrs. V. R. Burgwin. A station in Charlotte County, begun eight years ago by Mrs. Burgwin. A very nice building for parish and Sunday-schools. Parish school, one paid teacher and 80

scholars; Sunday-school children, 80, and six teachers.

9. *Near Macfarland's*.—Mrs. M. M. Jennings. A station in Lunenburg County, begun by Mrs. Jennings in 1872. A nice log church building. Number of communicants, 30. Parish and Sunday-school children, 86, and one paid teacher. Value of church property about \$450.

10. *Sublett's*.—The Rev. Frank Stringfellow. A station in Powhatan County. This work, consisting of a church building and parish and Sunday-school, was begun several years ago by Rev. Frank Stringfellow.

11. *Richmond City*.—The Rev. Thos. W. Cain. St. Philip's Church, Henrico County. Number of communicants, 56. Parochial schools, number of paid teachers, 2; scholars, 100. Mr. Cain took charge of this work about five years ago.

12. *Manchester*.—Miss Helen J. King. This work, under the Rector of the parish, the Rev. J. J. Clopton, who holds a monthly Service there and on Friday nights, in Chesterfield County, about one mile south of Richmond City, was begun about three years ago by Miss Helen J. King, who has succeeded in having built on an eligible lot a fine chapel, valued at \$750, called Hope Chapel. She has a parish-school of 56 children, assisted by Mrs. Clark, also a sewing-school three evenings in the week.

13. *Norfolk City*.—The Rev. J. H. M. Pollard. Holy Innocents' Church, Elizabeth River Parish. Communicants, 9. Sunday-schools, teachers, 2; scholars, 41. Mr. Pollard took charge of this work Nov. 15th, 1883.

14. *Gordonsville*.—Mrs. Bessie S. Brent. This work, under the Rector of the parish, was begun by Mrs. Brent in 1880. She now has 29 communicants, a parish-school, two paid teachers, in connection with a sewing and Sunday-school, all numbering 62 children; a fine school building costing \$1,060.31. She also has another work nine miles from Gordonsville, consisting of five communicants, a Sunday and sewing-school and a class awaiting Confirmation.

15. *Alexandria*.—Meade Chapel. This work was begun in 1871 by the Rev. Randolph H. McKim, D.D., assisted by a layman, Mr. J. J. Lloyd. It has now a church building worth about \$900 and nine communicants, and is carried on by students of the Theological Seminary.

16. *Theological Seminary*.—Mr. Savage. A station near Alexandria, with a wooden chapel and one communicant.

17. *Liberty*, in Bedford County, is another place where Colored work has been going on for some time and the Rector of the parish has charge of it.

18. *Wytheville*, in Wythe County, under the Rector of the parish. Miss Nelson has been doing a good work among the children of the colored people in Sunday-school, etc.

19. *Warm Springs*.—In Bath County. By the efforts of the Misses Dangerfield a Sunday-school was raised up here and about seven colored people were confirmed several years ago.

Population, White and Colored, of the State and Counties where Colored Work is being carried on by our Church:

State of Virginia—White, 880,000; Colored, 631,610; Chinese, 6; Indian, 85. Total, 1,511,707.

	White.	Colored.
Petersburg City.....	9,950.....	11,701
Dinwiddie County.....	14,437.....	18,428
Richmond City.....	35,765.....	27,832
Manchester City.....	3,757.....	1,972
Norfolk City.....	11,898.....	10,068
Alexandria City.....	8,279.....	5,380
Brunswick County.....	6,022.....	10,685
Charlotte ".....	5,704.....	10,949
Halifax ".....	13,293.....	20,295
Lunenburg ".....	4,611.....	6,924
Mecklenburg ".....	8,232.....	16,388
Orange ".....	6,210.....	6,842
Powhatan ".....	2,726.....	5,091
Wythe ".....	11,464.....	2,850
Bedford ".....	18,528.....	12,677
Bath ".....	3,521.....	961

Other interesting facts about the colored people.

In the State of Virginia:

Insane, White, 1,719; Colored, 692.

In the State of Virginia:

Paupers, { In Alms House, White, 1,090; Colored, 1,027.
Out-door, White, ——— Total, 1,021.

In the State of Virginia:

Idiotic, White, 1,839; Colored, 955.

In the State of Virginia:

Prisoners, White, 350; Colored, 1,204.

REPORT OF WORK AMONG COLORED PEOPLE.

(Received too late for November-December Number.)

SPRINGFIELD, ILL.,

October 28th, 1884.

THE home of the largest colored population in the State, except perhaps Chicago, is Cairo in the extreme southern point, where Illinois thrusts itself down into the midst of what was slave territory before the war, between Missouri on the one hand and Kentucky on the other. As the first accessible free soil, Cairo was an asylum for those who escaped from bondage and received large contributions from the neighboring States in the days of slavery. The colored population, therefore, in Cairo is in much larger proportion than in any other part of the State. It numbers several thousands. Their condition in every respect, physical, intellectual and moral, is very deplorable. They are so degraded that they have forfeited the confidence of their white neighbors, and it has thus far been impossible to induce the reputable citizens of Cairo to co-operate in the effort to improve their condition. The whites seem to have been so often disappointed that they have lost all patience with the negroes.

The system of the Church has never as yet been fairly tried among the colored people of Cairo. We have had two Missionaries in succession, and they have done their best by teaching and example to lead their people to a better state of life. An impression has been made upon some of them, over twenty have been confirmed, and a much larger

number baptized, but without a suitable building for public worship no solid nor permanent results can be secured. This is our present and great need, *a church with proper furniture for the use of the colored people*. Without this, I fear, we cannot hope to do much for a long time to come. My Missionaries have been all that I could desire; the Rev. Mr. Massiah was a treasure, but Newark took him away from us; his successor, the Rev. Mr. Williams did well, but his inability to secure a place for Services, and the consequent discouragements with which he met led him to embrace eagerly an opportunity of pursuing an academic course and taking his degree in arts, and accordingly with my hearty approval he is now a student at Bishop's College, Lenoxville, Canada. I have just secured for the field a man of mature years and ripe experience in dealing with his people as a Methodist minister, who comes to us highly recommended by the Bishop of Missouri. His change is the result of reading and reflection. My only hope for success with this new and able Missionary lies in the prospect of inducing the friends of the colored race outside of Cairo and Illinois to place in my hands funds sufficient to purchase a lot and erect a small church building, and maintain my Missionary *for two years*. For the church I need *fifteen hundred dollars*, and for the support of the Missionary I need in addition to the liberal

appropriation now made me by the Domestic Committee of three hundred dollars per annum, the additional sum of two hundred dollars per annum *for two years*. In that length of time with our church building and our Missionary placed upon a sure basis, I feel confident that we can show such satisfactory results, as will win the white people of Cairo to come liberally to our support.

I venture, therefore, in the name of the LORD to appeal to all who may be disposed to lend their hand to help me raise at least fifteen hundred dollars to erect a church for the colored Mission of *St. Michael*, at Cairo, and to

assist me by their contributions to pay a salary of five hundred dollars per annum to the Missionary. Contributions for these objects may be sent to me at Springfield, Illinois, and will be most thankfully received, and acknowledged in *THE SPIRIT OF MISSIONS*. I feel the deepest sympathy for these poor, ignorant people, and I do hope that my appeal for aid will not be in vain. I pray you, brethren, in the name of the LORD come at once to my assistance. I have done myself all in my power.

GEORGE F. SEYMOUR,

Bishop of Springfield.

VATIONS.

aid in making "both ends meet." Certainly we are under obligation, but it is to those who regard it a loving work to aid in the blessed cause in which we are unitedly engaged. The writer of the article truly says that the Missionaries are gainers by the prayers and sympathies of fellow-workers, which, amid all their trials, discouragements and sense of loneliness, are a powerful tonic to their flagging energies. They gain, too, a medium whereby they are able to diffuse information about the missionary interests of particular localities." While not raising a doubt detracting from the admirable work of the Woman's Auxiliary, I would suggest: ought not the Church to put into operation, beyond this, an agency more potent to relieve the Missionary's "sense of loneliness," and to rouse his "flagging energies"? The "Boxes" are always welcome, yet they are but silent comforters, only partially filling the void in the heart of the lonely, discouraged Missionary. This admitted sad condition of the laborers in the great field demands for the healthful growth of the church at large a plan of operation not conflicting with but helpful to the efforts already being made. Permit me to sketch a scheme which, while it would perhaps greatly tend to advance the interests of our Missionary Church, would at the same time enable the lonely worker to better realize

As a Missionary I have read with much satisfaction the article, "About Missionary Boxes." Surely there can be no question among Missionaries, as at present circumstanced, that the contents of these boxes largely augment their comforts, and greatly

that he is a useful part of the great organization; awaken in him new hope and energy; help and cheer him on. The scheme in mind takes this form. Let each Missionary Diocese appoint an earnest, energetic general Missionary, acting under the Bishop,

to look after Missions. Let it be his duty to visit every Mission at least once a year; stay with the resident Missionary as his friend and guest for two or three days; counsel with him in regard to his field; offer useful hints as to methods gained from his view of the whole field. Due notice of his coming is given; the people are prepared to listen to one who has made the Church's work at home and abroad his special study, and to give for diocesan Missions at the Sunday Service, and for general Missions at the missionary meeting. He should be one who by pleasing address can interest young and old; his wide field will always supply ever-changing, thrilling incident. He makes reports of each existing Mission visit, look out for new openings and report them. His headquarters should be in the city, his reports handed to the Bishop.

to be produced at the diocesan council, and an abstract report forwarded to the General Board of Missions. His salary and expenses divided between General Board of Missions and the diocese. Now, I venture to think that some such systematic plan over the missionary field would do more to interest, instruct and awaken the Clergy, adults and children among the laity, in their duty towards the Church's missionary enterprises than any agency now existent; and I am further confident that the coming of such a fellow-worker in the Lord's vine-

MISSIONARY

MARYLAND.—Dr. Crummell reports his work in Washington constant improvement in "increased attendance, in work and in contributions." The \$10,000 debt of two years ago has been reduced \$7,000, and at the same time \$1,000 expended on necessary improvements. "These works," he says, "are gradual they encourage us and give us hope of larger things in the future."

WEST VIRGINIA.—The Rev. Mr. Gibbons reports a very encouraging outlook. At his stations there is much interest in the Church and its work, with, which is important, a feeling of perfect harmony between the Missionary and his people. As Gibbons, as many others have done, has heartily in the special effort that is made to further the work among the colored people in the South.

MISSISSIPPI.—From Canton the Rev. Mr. Martin writes: "This parish at one time was very strong. War, pestilence, drought, with the many removals, made it very weak. In addition to the work here, I have been going out this week holding Missions for neighboring Clergy. I have held two, one at Winona, and one at Vaiden, and go next week to Lexington. The negro is here, a great dark quantity. We do not, and thus far cannot

the same Company gave a lot twenty-five by one hundred and fifty feet for Church purposes, so that there is a good lot for a rectory. The Service at Auburn is held Sunday afternoon in the court-house. One

thing that is unfavorable to church attendance and the Christian life here is, that the railroad men have to work more or less on Sunday. This applies to shopmen, and the road men and operators know no difference on Sunday. Bad news has just been received for the town. Ninety out of the three hundred and fifty men have been discharged for a month, which may mean forever. Cause, reduction in freight through closed mills. This will affect every one here."

From Aurora Mr. Ramsey writes: "It is but the same old story of the many sects being early in the field, and now drawing close the lines—almost ostracising any who would be disposed to listen to the Church. Besides, nearly half the population are German, divided between Romanism and Lutheranism and devilism. The work will be slow, the result hid deep in the abyss of God's wisdom, not man's understanding. But there seems considerable life in the faithful few. They are poor, though not in poverty. At Aurora, by the assistance of the Bishop of Indiana, we are building a very comfortable rectory. The people have subscribed moderately well. We have a good church house at both places. No debt, but \$400 on the rectory at Aurora. The needs seem to be at present only the support of the Missionary. St. Mark's, Aurora, has many promises of growth, which by God's blessing may develop into a self-supporting congregation."

TENNESSEE.—Our Missionary at Fayetteville, the Rev. W. G. G. Thompson, is the son of a prominent English clergyman, and is well known by many Churchmen in this city and vicinity, whom he has recently visited. He writes from his field of labor: "The outlook here is most promising; this year we have had ten baptisms and five confirmations, while many Church people are settling here or in the country around. The town is a growing one. Our congregations are conceded to be the largest in town. We have three Services on Sunday, at 7 A.M., 11 A.M., and 6 P.M. Daily evening-song, at 4 P.M. (well attended), and Saints' Day Communion at 7 A.M., with an average of seven to eight. Since my last report, besides the church being finished, we have had a pipe-organ given to us, as also a handsome lighting apparatus. While we

have much to thank God for, we must not forget our sorrows. The bank here suspending, our Church people suffered much financially, hence the importance of my trip north. You may say this is the first serious trouble this church has ever had, and it was a bitter one. However, I am glad to say it has past, and the enthusiasm of the faithful communicants is as great as ever, showing very clearly that there must be nothing but success to crown our efforts."

Mr. Alston, who is working among the colored people in Tipton county, writes that his people are becoming more and more fond of the Church and take great pleasure in her Services. His especial needs are an organ, a bell, and a stove. He would also like to provide his lay-reader with the means of attending school this winter. He feels that he has an admirable opportunity of bringing into the Church many who now are ill at ease in matters of religion, but are attracted by the orderliness of the Church.

MINNESOTA.—The Rev. D. Griffith Gunn says that he hopes to finish two more churches to present to the Bishop on his return from Europe. He describes his method of church-building as follows: "My plan is to get some of my Eastern friends to give me \$500, and then I tell the people of any place I wish to build, 'I will put in \$500, if you will, and we will build a little Episcopal Church here.' They 'most always accept such a proposition, and thereby secure a church. In this way I have built six, and am now getting ready to build two more—Heron Lake and Pipe Stone City. When I proposed to parties in Pipe Stone city, to put in \$500 if they would, they at once deposited their part, \$500, in the bank, and are now waiting on me. I am writing now asking for contributions for this purpose, and kind friends are responding."

IOWA.—The following is a portion of a very interesting letter from the Rev. Mr. Stevens, of Sheldon: "Since last report the Bishop has appointed me Missioner for the North-western Deanery, and given me four stations to work. I of course know all about my old one here, but the others are as yet strange to me. It requires some time to organize Services at a new place; however, I hope I have succeeded at Akron.

I have a good worker there in the person of Mr. McLagan, a relative of the Bishop of Litchfield, who drove me four miles out after church, on a pitch dark night at the risk of our necks, over the worst road I ever travelled, and I have travelled much in my former service. It was only by leading the horse that we got home safe. There are many English and Scotch around, who seemed to appreciate the Services of the Church. The Baptist church was placed at our disposal, and we had two well attended Services and the Holy Communion, for the first time for eighteen months. I think we may do well at Akron. Sibley is also a promising station. Since I took charge the congregations have increased. Could I only persuade some of the leading English to help we might have a little church, but as most of the Churchmen are English, naturally I cannot ask the Americans to do a work which the others should initiate. We hold Services in a school-room. Since I took charge, Mrs. Gladstone, related to the English Premier, presented the Mission with a chalice and paten, Mr. Benson an altar-cloth and dorsal and a carpet, and Mr. Ord promises a reading-desk. Mr. Gladstone is organist; as his distinguished kinsman in England reads the lessons, good churchmanship seems to run in the family. Our school-room now looks quite churchly, and the people seem interested and devout. Sheldon is losing a few of our faithful ones by removal, and no one comes in their place; however, we hold together firm as a rock, a united though small body. I regret the loss of our devoted treasurer, Mr. Harry Iselin. Mr. Aborn takes his place. Spencer I visited and received so little encouragement that I was reluctantly obliged to abandon it for the present. Having then only three Sundays engaged, or rather two, as I only succeeded in organizing Akron a short time ago, I devoted the spare Sundays to Emetsburgh and Mason City."

A letter recently received from the Rev. Mynard, of Decorah, indicates some of the hardships of the Missionaries in the West: "The weather has been very cold (Christmas Eve 36° below), and our little church is poorly heated, some of the Services during the last year having been conducted with the thermometer at 40° above

and we unable to raise it. This has kept people away, prevented children from being brought for Baptism and endangered the health of Rector and people. The chancel floor is so cold that I frequently stand with my knees shaking when trying to preach. Of course I can't think under those circumstances, and with the exception of the Service the effort to do so is very imperfect. With the number of people this parish has it ought to be self-supporting, but they are largely people who have very little idea of the duty of giving to the Church. There is besides a disposition on the part of many to leave the town to find employment in other places. We are going to lose one of our best contributors in a few weeks. The discouraging outlook has caused some of my people to lose courage, and a closing of the church has been hinted at, but not advanced in a manner to admit of direct notice from me. I have made a number of visits to Clermont (Church of the Saviour), with the view of starting week-day Services, but have not yet succeeded because of their weakness in point of numbers as well as of faith. I hope soon to get them worked up to the necessary pitch."

SOUTH DAKOTA.—The Rev. Mr. McBride, writing from Pierre, after speaking of the encouragements and bright prospects in the future, says, "The extent of this work is sometimes quite overpowering." He is the only clergyman of the Church in a population of 25,000 souls scattered over an area as large as the State of Vermont. "I have tried hard to go over the ground, holding Services in school-houses, court-rooms, skating-rinks and in fact all manner of places; and notwithstanding the fact that sometimes our surroundings were so odd and incongruous, the people who assembled for worship, by their earnest, devout demeanor, did much to encourage the Missionary in his work. At Pierre we have a flourishing Mission; the Services, which are held in the court-room, are always well attended; we have organized a Sunday-school and have a few persons under instruction for Confirmation. At Blunt we have just organized another Mission, about thirty persons being identified with it. I have held a number of Services at Ohahe, but nothing as yet has been done toward an organization. There is yet a number of towns and villages

in my charge that I have not been able to visit, nor can I until spring, as our winters are severe and it is sometimes at the risk of life to travel across the prairies. We can only pray and hope that soon we may have assistance, for the 'fields are white to the harvest,' but in very deed the laborers are few."

Since the above was written the newspapers have published accounts of a disastrous fire which is said to have destroyed a large portion of the business part of Pierre. It is much to be feared, though we hope to hear that our fears are groundless, that this promising work has met a serious drawback. We anxiously wait further intelligence.

NORTH DAKOTA.—Our excellent Missionary in Sanborn, the Rev. Mr. McCarthy, writes: "I have conversations and discussions with many persons on religious topics. I have recently opened a station not mentioned in my report, but which I hope to report in my next, where a man said that he gave up all thoughts of ever attending a religious service, as he had not for years seen the face of a clergyman. He cannot say that at present, as I opened the station, and he has now a regular Church Service within one mile and a half of his house. I hold a Morning Service here, where there are two other places of worship, and an evening one at Buffalo, thirty-four miles off. There are dissenting places of worship at all the stations except Buffalo and another. In Tower City there are three. The Episcopal families are out on the farms at considerable distances. There is much to be done and it will take time to do it."

The Rev. Mr. Hamel, formerly of Clinton, Mass., now our Missionary at Bismarck, sends us the following interesting description of his place of labor and the work: "This place, as you are doubtless aware, promises to be the important centre of a large tract of rich farming land, and the distributing point of an important region of the fast-growing North-west. It has lately attracted a great deal of attention, partly because it has recently become the capital of the Territory; and hence the population is a very different one from what might have been expected in a new Western city. Eastern and Southern men in considerable numbers are settling here and they bring with them Eastern notions as to law and

order. Two or three years ago horse-racing was going on in the main street throughout Sunday, all the stores were open and gambling and drinking were not only universally but publicly indulged in, which means that ungodliness abounded and morality was at a discount. All this is changed. One can scarcely find traces of it, except in the number of saloons and of otherwise 'respectable' people who patronize them, in too many sad instances becoming drinking men and thus lowering the tone of society and leading astray the younger men. It is by no means a useless experience to live in such a city as this, if only to learn what men have become when freed from the restraints of society. I notice that people, who in other places have attended public worship, come here and fall into the prevailing habits and become utterly careless in the matter of religious profession. Here is one of the trials and discouragements of ministerial work. Under such circumstances, if anywhere, we learn to strive for, and feel the need of a real religious awakening, not merely a coming to *church*, but a coming to *CHRIST*. It was quite time something was done here. There are many who go nowhere if not to an Episcopal Church. Yet there were formerly very few persons attending the Services, often not half a dozen. Many communicants were quite unknown as such, the Sunday-school was closed, and the Church was getting into such ill-repute that many families had abandoned it. There is now, however, every probability that a strong church can be built up in Bismarck. There are drawbacks however. The church building is too far away from most of the people. In the winter months it must be sometimes impossible for most to reach it. We intend to hold an Evening Service in a room on Main Street. Bismarck suffered from the 'boom' of last year and the low price of wheat makes money scarce. A great deal needs doing to the church, but I can ask for nothing which is not absolutely necessary. I am lucky if I get even this. But such a place must be held for the Church, *at all costs*. When the present depression is passed, I look forward to more prosperous times and must work on in hope of better days. On Sunday I hope to go to Mandan (six miles off), and administer the Lord's Supper. Fort Lincoln (five or six miles) has no chaplain

now, and I shall try to go over there, too, as soon as the river is frozen. Mandan and Fort Lincoln ought to have a Missionary between them. I can do little to help, because the trains do not run at convenient hours and there is no other way of crossing the river. Could not some young man be found to act as lay-reader or to begin as Deacon? I am sure Mandan would do its best toward maintaining him. Two working together here could do more than twice what one can do. My nearest clerical neighbor is over one hundred miles east, and there is no one west of the Missouri and east of Montana. The country will soon open up and a new-comer has everything before him."

INDIAN TERRITORY.—Our friend at Vinita pleads for interest to be taken in an Indian boy whom she is trying to educate—"Joe Sequitchy." She writes: "Joe is rather a bright full-blood Cherokee boy that I am helping and trying to educate, hoping some day to see him in our Ministry. Is there any way to educate him for our Church work (provided he proves a Christian of course is understood)? Our nation gives a four years' course to our girls and boys free; Joe was sent too young to derive much good, beyond learning the English tongue. I met him in the streets of Tahlequah, two years ago when leaving school, after he had received all the education granted by our law. I have kept him at the Male Seminary, Tahlequah, fifteen months and will till June, 1884, but I do not see how I am to do much more for Joe. He has rather a better disposition and mind than usual among his class, and I would be most happy to see him fitted for Christian work among Cherokee-speaking people. He speaks both English and Cherokee, and has now entered the high-school department—is about fourteen or fifteen years old. I had some Cherokee Testaments sent to me at Tahlequah, and one I gave to my boy Joe, and he promised to learn to read his native tongue. I know he has tried to do so, but not being a judge, I know not how well he has learned."

NORTHERN TEXAS.—The Rev. Mr. Higgins, of Abilene, thus describes his work: "The field I occupy is territory opened up by the Texas Pacific Railroad and the towns therein are all about three years old; I am occupying three: Abilene, with 4,000 people;

Colorado, sixty miles west, with 3,000 people; and Baird, thirty miles east of Abilene, with 1,100 people. The population of the surrounding country is occupied in sheep and cattle raising, which is slowly giving way to farming and consequently to a denser population. Everywhere there are members of the Church from all quarters of the Union—New York and the East, California and the West, Wisconsin and the North, and from every State in the South. The clergyman nearest to me is at Weatherford, one hundred and seventy-five miles east. The majority of the people are poor—settling in a new country, fighting for a future competency. We have a church building at Abilene. At Colorado we have purchased lots and have some money toward a church building. Affairs at Baird are as at Colorado. Cisco and Sweetwater have no organization as yet. We need Church literature, Sunday-school books, library, etc. The Missionary needs a chalice and paten that will enable him to administer the Sacrament with decency in out of the way places, something that is compact and can be carried on horseback. Besides work on the line of the railroad there are also settlements north and south of the road that can only be reached by road. This causes expense for horse-hire and the work is consequently limited. Necessities of all kinds are much dearer than in nearer and more settled communities. I reside in Abilene with my family, and am doing what I may to minister to the children of the Church scattered through this section."

WESTERN TEXAS.—From Cleburne the Rev. Mr. Rogers writes: "There seems great need of work in this locality, and I trust we shall soon find some gain for the Church. I think the people are now disposed to do all they can to aid, but most of them are poor financially and it is hard for them to give much for the support of the Church and the Services, and toward the necessary repairs on the building. The crops, especially cotton, proved 'short' and poor this year, and the whole country feels the effect. I hope however to accomplish some things, if we are able to remain. Living is quite expensive though, and out of my small salary of \$50 per month I am compelled to pay \$15 for rent of very small house, which does not effectually keep out the cold of the 'northers' which blow so

frequently. But we are doing the best we can and shall not give up until we have given things a fair trial. There are many things which would prove quite acceptable for carrying on the work here. The Sunday-school especially needs assistance; we have to compete with the denominations which are so well equipped. If we could have some good readable and attractive Sunday-school books for a library; some papers to distribute with the dates not so old; and some Sunday-school hymnals, they would prove of great benefit to the school, I am sure."

COLORADO.—At the request of the Missionary at Boulder, the Rev. Mr. Wilson, we reprint the following from the *Churchman*:

"The Missionary at Boulder, Colorado, is making an effort to raise enough money to build a bedroom and 'study' on the church lot. It is very desirable that the latter be large enough to accommodate, as a recitation room, a half dozen pupils. The erection of these rooms will save the Missionary, in rent, over \$100 a year, and will also enable him to give instruction to a few boys, in his own room, and thus in these ways, he will be enabled to add something to the very small salary received from the people of the Mission.

"In the towns of Colorado, where so few persons feel that they are settled for life, or for any fixed time, the Clergy receive very little aid in any Church enterprise, even in that of getting a living for themselves and theirs, while devoting their time to the Church's work.

"Any aid in furtherance of this enterprise from those whom God has blessed with worldly goods, will be most thankfully received and acknowledged.

"THOS. V. WILSON,

"Missionary in Charge."

"The above modest appeal ought to call out a liberal response. Mr. Wilson has had charge of this Mission over five years and has built a substantial church, costing over \$3,000, all paid for. He is a genuine man and true Missionary. He deserves, and the work requires the help he asks.

"JOHN F. SPALDING,

"Missionary Bishop."

NEW MEXICO.—The Rev. Mr. Watt writes from Silver City: "The smallest and poorest place that I visit is Hillsboro, and yet I have had as good congregations as in Silver City. So long as I get a place to stop at and a

good congregation I mean to go. Lake Valley, another outpost, gives me good congregations. Deming is the most promising place on my circuit just because there are at least a few Church people who can be relied on. In Silver City we are holding our own and that requires hard work, as the population has been growing less and times duller. We had a class of three confirmed since I sent in my last report. The disadvantage of having no church in any part of my promising field has been so apparent that I have been forced to the conclusion some plan ought to be adopted to assist in building churches and chapels. Poor as we are we could raise about half what is necessary, if we had the other half. A little church that would cost \$2,500, could be built in Deming if we had \$1,500. We could raise about \$1,000. The Bishop had faith to believe that he could help them to the extent of \$1,000, but they could not raise the balance and so we have to worship in a miserable little school-house. We continue to labor in hope though frequently cast down and sometimes disposed to give up the struggle."

NEVADA.—So seldom do we hear from this unfortunate State that we have ventured to publish nearly all of a letter sent to us by the Rev. Mr. Lucas for our personal information: "This last quarter has been a very busy one with us. Besides the almost unlimited amount of parish work that requires constant attention, we have had the exterior of the church building painted with two good coats, the first it has received since it was built. Of course it is a great improvement, while the effect upon us all is to increase our interest. Because you know a dingy, neglected-looking church building gives the appearance of but little life or activity within. In order to meet the expenses of this work of transformation the ladies held a bazaar—not the traditional church fair, but an honest, legitimate affair, sanctioned and approved by the Bishop, who was present each day, and they netted \$405.50, which far exceeded all our expectations. With this we shall be able to pay the expenses of painting, and those involved in our Christmas entertainment for the Sunday-school. In other matters the work is progressing as well as could be expected in view of the condition of things in Nevada,

of which you have learned through our good Bishop. The attendance at both Services and Sunday-school is very good. In the latter we have about as many scholars as are found in all the other Sunday-schools in town put together. A week ago Sunday the Bishop officiated here by special request and confirmed one person, who is about to remove to a town in Utah where there is no church. I wish it were possible for you to take a trip out to this country, and see for yourself just how and what we are doing. It would I think do you good, and I know it would be a great benefit to us. Can't you think about it? We are very much pleased with Mrs. Parker's letters in *The Young Christian Soldier* about Nevada, and hope that they will be productive of much good. May God bless you in your work for His Church, and give you abundant success."

In this connection it may be encouraging to those who are interested in this State to read what Senator Fair is reported in the *New York Tribune* as saying: "It is not right for people to speak so harshly of our little State because there has been an apparent decrease in population. I think the real population, the actual settlers who expect to make good and permanent citizens, are increasing. Nevada is a great mining State and of course there is a large floating population. When mines are producing largely there is a great influx of this unstable population. When times are hard and there is little work, the miners, who have no ties to bind them to any particular locality, pack their scanty kits and seek new fields. Nevada has lost heavily in this and kindred ways, but the loss will not be permanent. The State is rich in mines and grazing lands and neither of these pursuits requires a great many men. Cattle-raising is pursued with splendid success. Cattle never have to be fed in winter and very few are lost. They are taught that they must hunt their own food and invariably do so."

In Colorado and Wyoming I think the bulk of the capital invested in cattle is furnished by Englishmen. In Nevada the business is in the hands of Americans, and they are making it pay. Business generally in Nevada is depressed, as it is the world over."

WASHINGTON.—This encouraging word comes from the Rev. Mr. Wells, our Missionary at Tacoma: "Everything is going well and prosperously, and I hope by next Easter we can let the Bishop have part, perhaps all, of the 'stipend for some other place more needy than we.'"

OREGON.—In a recent letter from Canyon City the Rev. Mr. Kendall writes: "I have the honor to report that *seven* other Mission points, scattered over a vast territory, I visit only as the Bishop indicates; the John Day Valley being my especial 'field.' Various causes have conspired to cause an apparent neglect of Prairie City. I now live near it, and will compensate by giving double the former service, for the remainder of winter. I have baptized a large number, but have failed to persuade any, this season, to enter confirmation-class; a great deal of my labor having brought individuals to the 'nascent' state only. Services are fluctuating in attendance, the people being very impulsive. Here and there are plain indications of a desire for a better life and a founding of a better base for the feet of the sincere. While social dissipation has invaded all classes, three church families have lately decided to adopt the highest standards; and this gives much encouragement. The Sunday-school in Canyon has been wonderfully sustained; but next Sunday the school will be closed until Easter. Services are well sustained in Canyon, John Day and Prairie; and I look for increased interest in the last. We have been wonderfully favored by the 'Woman's Auxiliary,' enabling us to prosecute work. What a very help they are!"

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1st, 1884, to January 1st, 1885.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

FOR DOMESTIC MISSIONS.

ALABAMA.		ALBANY.	
Carlowlville—St. Paul's.....	5 00	Albany—All Saints' Cathedral.....	25 00
Greensboro—St. Paul's.....	5 00	Cambridge—St. Luke's.....	5 00
Greenville—St. Thomas'.....	4 15	Delhi—St. John's.....	12 07
	14 15	Middleville—Memorial Church, for work in Iowa and Springfield.....	4 90

<i>Richfield Springs—St. John's</i>	4 50	<i>Brunswick—St. Paul's</i>	11 13
<i>Warrensburgh—Holy Cross</i>	7 50	<i>Camden—St. Thomas'</i>	2 32
		<i>Oldtown—St. James'</i>	2 91
		<i>Rockport—St. Mark's</i>	2 54
			18 90
ARKANSAS.		MARYLAND.	
<i>Fayetteville—St. Paul's</i>	4 71	<i>Baltimore—Grace</i>	526 50
<i>Little Rock—Mrs. "L. E. B."</i>	5 00	<i>St. Matthew's</i>	3 00
		<i>St. Michael's, Mite Chest 6,140, \$8.10; Mite</i>	
		<i>Chest 6,417, \$1.50</i>	9 60
CENTRAL NEW YORK.		<i>Georgetown—St. John's</i>	95 12
<i>Utica—Grace</i>	314 37	<i>Howard Co. (Elk Ridge Landing)—Grace</i>	19 12
			653 30
CENTRAL PENNSYLVANIA.		MASSACHUSETTS.	
<i>Harrisburg—St. Paul's</i>	2 00	<i>Andover—Through Wo. Aux., "A Friend"</i>	25
<i>Jonestown—St. Mark's</i>	3 10	<i>Boston (Charlestown)—St. John's, of which</i>	
<i>Sayre—Church of the Redeemer</i>	5 00	<i>for Nebraska from a friend of Nebraska, \$5.</i>	35 06
<i>St. Clair—Holy Apostles</i>	1 56	<i>Bridgewater—Trinity Church</i>	5 09
		<i>Cambridge—St. John's Memorial Chapel</i>	172 52
COLORADO.		<i>Dedham—Church of the Good Shepherd</i>	5 85
<i>Colorado Springs—Grace</i>	81 05	<i>Fitchburg—"A Friend"</i>	5 00
<i>Durango—St. Mark's</i>	2 00	<i>Greenfield—St. James'</i>	23 78
<i>Fort Collins—St. Luke's</i>	9 16	<i>Jamaica Plain—St. John's</i>	50 00
<i>Georgetown—Grace</i>	3 20	<i>Longwood—Church of Our Saviour</i>	187 48
<i>Idaho Springs—Calvary</i>	4 35	<i>Salem—St. Peter's</i>	41 00
<i>Silver Cliff—St. Luke's</i>	3 25	<i>"A Friend"</i>	3,000 00
	58 01		9,506 03
CONNECTICUT.		MICHIGAN.	
<i>Branford—Trinity Church</i>	10 00	<i>Bay City (South)—St. Barnabas'</i>	2 15
<i>Bridgeport—St. John's</i>	37 11	<i>(West)—St. John's</i>	2 10
<i>Fair Haven—St. James'</i>	25 00	<i>Jackson—St. Paul's</i>	58 00
<i>Farmington—Trinity Church</i>	12 35		62 25
<i>Greenwich—Christ Church, of which from S.</i>		MINNESOTA.	
<i>S., \$12</i>	60 40	<i>Hassan—</i>	1 65
<i>Hartford—Trinity Church, "Tithe"</i>	200 00	<i>Rushford—"Mrs. H. B. C."</i>	5 00
<i>Trinity Church</i>	60 25	<i>Twin Lakes—</i>	35
<i>Meriden—St. Andrew's</i>	90 00		7 00
<i>Middletown—Church of the Holy Trinity, of</i>		MISSISSIPPI.	
<i>which "A Member," Advent Offering through</i>		<i>Como—Holy Innocents'</i>	2 88
<i>Wo. Aux., \$20</i>	120 00		
<i>"Cash"</i>	15 00	MISSOURI.	
<i>New Britain—St. Mark's</i>	21 48	<i>Hannibal—Trinity Church</i>	4 60
<i>New Haven—Ascension, 18 Mite Chests</i>		<i>Kirkwood—Grace</i>	55 00
<i>through Wo. Aux.</i>	12 27	<i>St. Joseph—Christ Church</i>	19 00
<i>Trinity Church</i>	135 14	<i>St. Louis—"A. B. H.," Mite Chest 26,914</i>	5 00
<i>Norwalk—"H. L. S.," \$5; "E. L. S.," \$5</i>	10 00		83 60
<i>Sandy Hook—St. John's</i>	4 00	NEBRASKA.	
<i>West Hartford—St. James'</i>	6 85	<i>Crete—Trinity Memorial</i>	2 50
<i>West Haven—Christ Church</i>	13 75	<i>Fremont—St. James'</i>	6 00
<i>Westport—Christ Church</i>	21 15	<i>Omaha—Trinity Cathedral</i>	27 00
<i>Wilton—St. Matthew's</i>	3 00		35 50
	857 75	NEW HAMPSHIRE.	
DELAWARE.		<i>Concord—St. Paul's</i>	12 13
<i>Dover—Christ Church</i>	15 26	<i>Littleton—All Saints'</i>	7 50
<i>New Casile—Immanuel Church</i>	58 82		19 63
<i>Wilmington—St. Andrew's</i>	50 00	NEW JERSEY.	
	124 08	<i>Elizabeth—Christ Church</i>	20 00
FLORIDA.		<i>Grace</i>	4 55
<i>Manágarin—Church of Our Saviour</i>	6 00	<i>St. John's</i>	75 90
		<i>Jersey City—Mite Chest 32,278</i>	2 50
GEORGIA.		<i>New Brunswick—St. John Evangelist</i>	87 50
<i>Brunswick—St. Mark's</i>	8 00	<i>Princeton—Trinity Church, of which from</i>	
<i>Columbus—Trinity Church</i>	11 87	<i>"L. D. L.," \$25</i>	56 78
<i>Pendegrass—"Mrs. E. S."</i>	10 00	<i>Riverton—Christ Church</i>	10 00
	29 87	<i>Salem—St. John's</i>	79 75
INDIANA.		<i>Somerville—St. John's</i>	7 00
<i>Bristol—St. John's</i>	4 37	<i>Swedesboro—Trinity Church, of which from</i>	
<i>Muncie—Grace</i>	2 00	<i>S. S., \$9</i>	19 00
	6 37	<i>Vineland—Trinity Church</i>	14 00
IOWA.		<i>Woodbury—Christ Church S. S.</i>	44 11
<i>Fort Madison—Hope Church</i>	5 11		421 09
		NEW YORK.	
KANSAS.		<i>Clifton—St. John's</i>	15 00
<i>Girard—St. John's</i>	4 51	<i>Irrington—"G. D. M."</i>	100 00
		<i>New Brighton—Christ Church</i>	242 25
KENTUCKY.		<i>Newburgh—St. George's</i>	5 00
<i>Proctor—St. Paul's</i>	2 50	<i>New York—All Saints' S. S.</i>	12 50
		<i>Calvary, "932"</i>	250 00
LONG ISLAND.		<i>Epiphany</i>	12 00
<i>Maspeth—St. Saviour's</i>	72 75	<i>(Harlem)—Church of the Holy Trinity</i>	98 05
<i>Rockaway—Trinity Church, additional</i>	5 00		
	77 75		

		SOUTH CAROLINA.	
(Harlem)—St. Andrew's.....	137 17	Glenn Springs—Calvary.....	2 00
St. Clement's.....	66 00	Lancaster—Christ Church.....	4 80
(Fordham)—St. James'.....	34 35	Union—Church of the Nativity.....	3 00
St. Stephen's.....	70 67	Winnsboro—Christ Church.....	7 75
St. Thomas', of which from "A Member,"			17 55
In Memoriam (\$300).....	1,159 85	SOUTHERN OHIO.	
Trinity Chapel, through Wo. Aux., for		Cincinnati—St. Paul's, of which from Wo.	
Domestic Woman Helper's.....	50 00	Aux., \$42.83.....	63 16
"Mrs. A.".....	300 00	Glendale—Christ Church.....	15 37
"J. P. R.".....	10 00		98 53
"Mrs. M. S. H.".....	100 00	SPRINGFIELD.	
Mite Chest, "Miss C.".....	5 00	Albion—St. John's.....	2 00
"A.".....	10 00	TENNESSEE.	
"E. F.", \$200; "Miss F.", \$100.....	300 00	Franklin—St. Paul's.....	11 00
"H. S. B.".....	5 00	Knoxville—"Mrs. C. R. W.".....	5 00
Money Box, five children.....	51 73		16 00
Scarborough (Beechwood)—St. Mary's.....	7 72	TEXAS.	
Yonkers—St. John's.....	7 00	Brenham—St. Peter's.....	3 00
	3,049 29	UTAH.	
NORTH CAROLINA.		Logan—St. John's.....	3 65
Ashville—Trinity Church, of which from "J.		VERMONT.	
G. M.", Mite Chest, \$2.50.....	10 79	Bethel—Christ Church.....	10 00
Raleigh—Christ Church, Mite Chest.....	21 00	VIRGINIA.	
Statesville—Trinity Church.....	2 04	Alexandria—St. Paul's, "A Member".....	10 00
Tarboro—Calvary S. S., Mite Chest, through		Richmond, Henrico Co.—St. Andrew's.....	5 00
Wo. Aux.....	3 50	Salem Parish—St. Paul's.....	5 35
	37 33		20 35
NORTHERN NEW JERSEY.		WESTERN MICHIGAN.	
Belleville—Christ Church.....	7 07	Grand Rapids—St. Mark's.....	50 00
Englewood—St. Paul's.....	28 00	Kalamazoo—St. Luke's.....	27 23
	35 07	Manistee—St. Paul's Mission, of which from	
NORTHERN TEXAS.		Mite Chest \$1,559, "W. L. H.", 76cts; "Bertha	
Comanche—"W. L. S. and wife".....	10 00	F. H.", 55cts; "C. W. H." In Memoriam, 54cts.	7 25
			84 48
OHIO.		WESTERN NEW YORK.	
Ashtabula—St. Peter's.....	8 30	Addison—Church of the Redeemer.....	4 10
Gambier—Church of the Holy Spirit.....	153 00	Buffalo—St. Paul's.....	100 00
Massillon—St. Timothy's.....	25 00	Rochester—St. Andrew's.....	148 29
Toledo—Trinity Church.....	36 62		252 39
	222 92	WEST VIRGINIA.	
OREGON.		Parkersburg—"E. K. D.".....	4 00
Brush Creek—Mite Chest.....	4 00	WYOMING.	
Ellensburg—Mite Chest.....	2 25	Cheyenne—St. Mark's.....	16 00
Rogue River—Mite Chest.....	1 95	LEGACY.	
Portland—St. Stephen's Chapel.....	10 15	R. I., Providence—Estate of Mrs. Abby Harris	
	18 35	Mann.....	250 00
PENNSYLVANIA.		MISCELLANEOUS.	
Lower Merion—"A Family," Mite Chest		A Christmas Mite.....	2 50
2,850, Church of the Redeemer.....	55 78	Interest on Investments.....	56 25
Philadelphia—Church of the Nativity.....	20 52	Proportion of General Mission Offerings (see	
Children of Angora Church Home.....	14 58	page 78).....	399 89
(Frankford)—St. Mark's.....	80 00		458 64
(Roxboro)—St. Timothy's.....	91 95	Receipts for the month.....	11,373 38
	262 83	Amount previously acknowledged.....	54,273 62
PITTSBURGH.		Total receipts since September 1st, 1884....	\$65,647 00
Clearfield—St. Andrew's.....	4 40		
Mercer—"S. W. P.".....	3 00		
Pittsburgh—Calvary.....	90 07		
Washington—Trinity Church.....	10 13		
	107 60		
QUINCY.			
Limestone—Christ Church.....	5 45		
RHODE ISLAND.			
Pawtucket—St. Paul's, Mite Chest.....	2 00		

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.		New Britain—St. Mark's S. S.....	12 18
Lawrenceville—St. Thomas' S. S.....	1 35	Sandy Hook—St. John's.....	4 50
CENTRAL PENNSYLVANIA.			63 98
Lancaster—"Miss H. K. B.".....	1 00	DELAWARE.	
CONNECTICUT.		Wilmington—St. Andrew's.....	25 00
Brookfield—St. Paul's.....	12 30	St. John's, of which from S. S., \$3.10.....	26 00
Fair Haven—St. James'.....	10 00		51 00
Hartford—"Dr. G. P. D.", through Wo. Aux.,	25 00	EAST CAROLINA.	
		Wilmington—St. Mark's.....	2 00

MAINE.		PENNSYLVANIA.	
<i>Brunswick</i> —St. Paul's S. S.....	1 85	Branch Wo. Aux., Freedmen's Committee, for Mrs. Brent, salary of teacher.....	75 00
MASSACHUSETTS.		<i>Philadelphia</i> —"Miss J. K. H.".....	50
<i>Medford</i> —Grace S. S.....	2 70		75 50
<i>Newburyport</i> —St. Paul's S. S.....	6 00	PITTSBURGH.	
	8 70	<i>Washington</i> —Trinity, through Wo. Aux., for salary of teacher in Mobile, Ala.....	25 00
MINNESOTA.		RHODE ISLAND.	
<i>Beechwood</i> —Holy Apostles'.....	2 11	Branch Wo. Aux., for Mrs. Brent's salary....	37 50
<i>Red Wing</i> —Christ Church.....	8 00	SOUTHERN OHIO.	
<i>Rushford</i> —"Mrs. H. B. C. S.".....	5 00	<i>Worthington</i> —St. John's.....	5 28
	15 11	VERMONT.	
NEW JERSEY.		Branch Wo. Aux., for Colored Schools, Georgia, additional.....	10 00
<i>Beverly</i> —St. Peter's.....	24 39	WESTERN NEW YORK.	
<i>Moorestown</i> —Trinity Church.....	7 50	<i>Geneva</i> —St. Philip's S. S.....	2 75
<i>Mount Holly</i> —St. Andrew's.....	15 00	MISCELLANEOUS.	
	46 89	"Cash".....	2 00
NEW YORK.		Receipts for the month.....	857 91
<i>Yonkers</i> —St. John's.....	3 00	Amount previously acknowledged.....	666 90
OHIO.		Total receipts since September 1st, 1884.....	<u>\$1,524 81</u>
<i>Cleveland</i> —"F. K. C.", "J. K. C.", and "W. L. C.", for education of Colored Clergy in the South, one Convertible Debenture Bond.	500 00		
OREGON.			
<i>Portland</i> —St. Stephen's Chapel.....	5 00		

DESIGNATED FOR WORK AMONG INDIANS.

CENTRAL PENNSYLVANIA.		Brevoort Farm, one-half payment of Scholarship, \$30.....	
<i>Lancaster</i> —"Miss H. K. B.".....	1 00	<i>Briar Cliff</i> —All Saints' S. S.....	6 41
<i>Reading</i> —"E. N. H.", for "E. N. H." Scholarship.....	60 00	<i>Yonkers</i> —St. John's.....	3 00
	61 00		427 92
CONNECTICUT.		NORTHERN NEW JERSEY.	
<i>East Haven</i> —"Friends".....	1 30	Woman's Missionary League, for "N. N. J." Scholarship.....	18 00
DELAWARE.		PENNSYLVANIA.	
<i>Wilmington</i> —St. Andrew's.....	25 00	<i>Philadelphia (Southwark)</i> —Trinity Church S. S., for Bishop Hare's work.....	20 00
MARYLAND.		Meade Grammar School, for "Meade" Scholarship.....	60 00
<i>Annapolis</i> —St. Anne's Parish.....	1 50	for "M. M. E." Scholarship.....	60 00
<i>Frederick</i> —All Saints', through Wo. Aux....	11 25	Through Indian Hope Association, of which from St. Paul's, Chestnut Hill, \$34; St. Paul's, Chester, \$12; Grace S. S., \$25; St. Mark's, \$20; Calvary Monumental, \$5; Epiphany, \$1.....	97 00
<i>Baltimore</i> —Emmanuel Church, through Indian Aid, for salary of a lady in Indian field, "E. M. A.", for the "E. S. Hall" Scholarship, St. Paul's School.....	60 00	<i>Radnor</i> —St. David's S. S., for Bishop Hare's Indian work.....	4 00
Emmanuel Church, through Wo. Aux., for "A. M. Randolph" Scholarship.....	60 00		241 00
<i>Harford Co.</i> —St. Mary's, through Wo. Aux....	20 00	VIRGINIA.	
	162 75	<i>Alexandria</i> —Christ Church, for Minnesota Indians.....	50 00
MASSACHUSETTS.		WESTERN NEW YORK.	
<i>Holyoke</i> —St. Paul's.....	7 64	<i>Belmont</i> —St. Philip's S. S.....	1 10
<i>Melrose</i> —Trinity Church S. S., towards Bishop Hare's Boarding School.....	5 00	<i>Buffalo</i> —St. Paul's.....	100 00
	12 64		101 10
MINNESOTA.		MISCELLANEOUS.	
<i>Rushford</i> —"Mrs. H. B. C. S.".....	5 00	Interest on Investments.....	33 75
NEW JERSEY.		Interest on Hospital Fund.....	31 50
<i>Mount Holly</i> —St. Andrew's.....	40 00		65 25
<i>Moorestown</i> —Trinity Church.....	7 50	Receipts for the month.....	1,218 46
	47 50	Amount previously acknowledged.....	3,667 00
NEW YORK.		Total receipts since September 1st, 1884.....	<u>\$4,885 46</u>
<i>New York</i> —Through Niobrara League, of which from Grace Chapel, \$18.51; Zion, of which for "Theodore Crane Andrews" Scholarship, In Memoriam, \$60; "C. C. Tiffany" Scholarship, \$60 (\$120); Mrs. J. J. Astor, for Pine Ridge, \$250; Children of			

SPECIAL CONTRIBUTIONS.

ARKANSAS.		CENTRAL NEW YORK.	
<i>Little Rock</i> —"Mrs. L. E. B.", for Rev. G. B. Cooke's work among the Colored People....	5 00	<i>Memphis</i> —Mission S. S., penny offerings, for Mrs. Buford's Hospital.....	11 00

CONNECTICUT.		
<i>Gaylordsville</i> —Mrs. C. Wakeman, for Bishop Garrett.....	5 00	
<i>New London</i> —St. James', through Wo. Aux., for Scholarship, Girls' School, Ogden, Utah.	40 00	
<i>Watertown</i> —Christ Church, for Mrs. Buford's work.....	18 00	
<i>Wilton</i> —St. Matthew's, for Indian Missions, Green Bay.....	2 00	
	60 00	
KANSAS.		
<i>Manhattan</i> —"A Friend," for Mrs. Buford's Hospital.....	1 00	
LONG ISLAND.		
<i>Brooklyn</i> —St. Luke's, for Building Fund, Chapel of Bishop Otey's School, Tenn. (Bishop Quintard).....	100 00	
MARYLAND.		
<i>Traceys Landing, Anne Arundel Co.</i> —St. James' Parish for Mission to the Jews.....	48	
MASSACHUSETTS.		
<i>Boston</i> —St. Paul's, "A Member," through Wo. Aux., for church building in N. C.....	10 00	
NEBRASKA.		
<i>Crete</i> —Trinity Memorial S. S., for Mission to the Jews.....	1 50	
NEW YORK.		
<i>Clifton</i> —St. John's, of which for Bishop Garrett, for Hillsboro, \$2; Bishop Watson, for Edontown colored congregation, \$3.....	5 00	
<i>New York</i> —Calvary Chapel, Branch Wo. Aux., for Rev. W. E. Webb.....	18 95	
(<i>Harlem</i>)—Church of the Holy Trinity through Wo. Aux., for Rev. D. G. Gunn, Windom, Minn., for foundation of church at Huron Lake.....	40 00	
(<i>Harlem</i>)—St. Andrew's S. S., for "Geo. B. Draper" Scholarship, at Plain City, Utah.....	40 00	
St. Thomas', of which for Bishop Tuttle, \$25; Bishop Dunlop, \$10; Bishop Garrett, \$10.....	45 00	
Through Niobrara League, St. Bartholomew's Mission, "J. S. A.", towards chapel..	10 00	
	158 95	
NORTHERN NEW JERSEY.		
<i>Morristown</i> —Church of the Redeemer, thro' Wo. Aux., for Domestic Lending Library...	5 00	
OHIO.		
<i>Gambier</i> —"G. T. J. B.", of which for Bishop Paddock for School Building, \$500; Bishop Thompson, for chapel for colored people, \$100.....	600 00	
PENNSYLVANIA.		
<i>Philadelphia</i> —Church of the Crucifixion, \$2; Grace, \$50; West Philadelphia, St. Mary's, through Miss Landell, \$10; St. Stephen's, \$5; Ascension, \$5; St. Peter's, \$3; through Wo. Aux., for debt on church, Fayetteville, N. C. St. Jude's, through Wo. Aux., of which for Colored teacher in East Carolina, \$10; Mrs. Brent (personal), \$10; Bishop Thompson, \$10; St. Augustine's School, \$5.....	75 00	
Rev. Jas. Saul, D.D., for educational purposes towards Conditional Fund, for Boys' School, Bishop Paddock, \$1,000; Bishop Whipple, educational purposes, \$1,000; Bishop Spalding, educational institutions, \$1,000; Mrs. T. A. S., for Bishop Whipple.....	3,000 00	
(<i>Roxboro</i>)—St. Timothy's, of which for Bishop Neely, \$100; Bishop Spalding, \$100; Bishop Quintard, \$105.....	100 00	
(<i>West</i>)—Church of the Saviour, for Bishop Dunlop, \$50.48; for Bishop Tuttle, \$50.47. ..	305 00	
	100 95	
	3,615 95	
RHODE ISLAND.		
<i>Providence</i> —Grace, for Bishop Paddock.....	67 03	
"R. J.", Branch Wo. Aux., special for wife of Clergyman.....	7 00	
	74 03	
SOUTHERN OHIO.		
Through Wo. Aux., for elevator in Fanny C. Paddock Hospital, of which from Walnut Hills, Advent, \$5; Cincinnati, St. Paul's, \$2; Columbus, St. Paul's, \$7; Chillicothe, St. Paul's, \$1; Girls of St. Paul's, \$1; Portsmouth, All Saints', \$1; Cincinnati, St. Luke's, \$1; Avondale, Grace, \$1; Circleville, St. Philip's, \$1; Delaware, St. Peter's, \$1; Mt. Auburn, Church of Our Saviour, \$1; Marietta, St. Luke's, \$1; Hillsboro, St. Mary's, \$1; Springfield, Christ Church, \$1. Through Wo. Aux., Circleville, St. Philip's, \$3.50; Cincinnati, St. Paul's, for Child's Hospital, Omaha, \$2.....	25 00	
	5 50	
	30 50	
WESTERN NEW YORK.		
<i>Buffalo</i> —St. Paul's, for American Church Building Fund.....	44 30	
Receipts for the month.....	4,717 71	
Amount previously acknowledged.....	2,594 38	
Total receipts since September 1st, 1884.....	\$7,312 04	
Total receipts for the month in all departments (exclusive of specials), \$13,449.75.		

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$46,042.72.....	\$65,647 00
Designated for Work among Colored People.....	1,524 81
Designated for Work among Indians.....	4,885 46
Special Contributions.....	7,312 04
	<u>\$79,369 31</u>

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Domestic Missions, including Work among the Indians and Work among the Colored People of the South, for the fiscal year closing with August 31st, 1885.....	\$192,150 00
Deficiency August 31st, 1884.....	42,171 65
	<u>\$234,321 65</u>
Receipts for four months, exclusive of Specials.....	72,057 27
Amount required from January 1st, 1885, to September 1st, 1885.....	<u>\$162,264 38</u>

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.,
" Charles H. Hall, D.D.

Mr. F. S. Winston,
" Lemuel Coffin,
" James M. Brown,
" Cornelius Vanderbilt,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngnam,
" Julien T. Davies,
" John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary.*
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer.*
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

FEBRUARY, 1885.

"NUNC DIMITTIS."

THE PRAYER OF LYDIA MARY FAY.

AN Albany home was many years ago made desolate by the death of a youth, his parents' pride and hope. They had dedicated him to the work of the Christian Ministry, and had devoted a sum of money to his education. But these hopes of him, so far from being blasted, as must have seemed to be the case at his death, were to be wonderfully fulfilled, though in a strange way and after many years. A sister of the dead boy was inspired with a desire to do a work as nearly as possible like that which she supposed he would have done had he lived, and she became like Queen Elizabeth in the place of the young Edward. The money which had been intended for him was used for her, and she acquired an education which even in this day would be considered remarkable. In the year 1850 she offered herself as a Missionary teacher under Bishop Boone in China. The spirit in which she entered upon her work was expressed when she was last in this country to the late Dr. Twing. "I went," said she, "praying that God would make me instrumental in leading one native youth to the Ministry of Reconciliation, in which case I would gladly sing the song of the aged Simeon."

Twenty-seven years passed and she too died. She was many thousands of miles away from the old homestead, and not a face of kinsman or early friend bent over her in her last hours. But fellow-missionaries, exiles like herself from their native lands for CHRIST's sake, were around her, and tears flooded the dusky faces of many of the people among and for whom she had labored all those years, and who mourned for her as for a mother. Hers had been a

life of self-surrender, of many trials and few apparent recompenses. But judged by her early hope and purpose it was a glorious career. Before her patience and devotion barrier after barrier of opposition and prejudice had fallen, and she had received numberless tokens of appreciation both from her own countrymen and from the natives. Hundreds of youths had passed from under her instruction to the responsibilities of life. Her name was mentioned with honor among Chinese scholars. The distinguished Dr. Williams had submitted for her revision his great "Dictionary of the Chinese Language;" and the Rev. Dr. Burdon, the present Bishop of Hong Kong, was not satisfied to put his Chinese translation of "Brown on the Articles" to press until she had read the proofs.

An American merchant in Shanghai, who knew her intimately for many years, said :

"She was one of the truest, and best, and most efficient Missionaries that ever lived, and her praise as such should be in all the churches; but her life was also a daily testimony to those about her of the beauty and happiness of self-sacrificing duty. Almost alone in the world, engrossed in the hardest of work, and living most frugally, and without many of the comforts which are generally thought indispensable in an inhospitable climate, she shed the sunshine of a genial and hearty sympathy on all about her. In the annals of Missionary work, her faithful devotion to the heathen will have a lasting place; and great generals and admirals and eminent travellers have recorded their opinions of the wonderful 'Boys' School' of years ago; but who is to reckon up the number of her fellow-residents whom she helped, and cheered, and comforted?"

But the best remains to be said. It is the record of the fulfilment of her most ardent hope. Not one only, but four young men had been led under her influence to the Ministry of Reconciliation. Three of them were laboring as clergymen of the Church among their own people; one had preceded her to Paradise. Six years more passed, and on St. Simon and St. Jude's Day in 1884 there was held in Shanghai, the city of Miss Fay's labors, a solemn religious Service participated in by three Bishops, several English-speaking clergymen and nine Chinese Presbyters and Deacons. It was for the consecration to the Episcopate of the Rev. William Jones Boone, born in Shanghai, son of the first Bishop, whose early education was intrusted to Miss Fay.

Five days later the newly-consecrated Bishop wrote :

"Sunday, November 2d. . . . Messrs. Chang, Chih jen, Li kai Ching, Chang tz Ming and Ku chun Lin were duly ordered Deacons, and thus the last of the young men who were under Miss Fay's training have reached the goal of her hopes and prayers. May God, by them, hand down to many the truths she taught and held so dear."

Besides these, another of her pupils had been ordained since her death. So in God's providence it came to pass that the youth who was never permitted to break the bread of life to men was, by God's blessing upon the consecrated labors of his sister, represented in the holy Ministry by no less than ten clergymen.

What a happy "Nunc Dimittis" must hers have been, her eyes having seen the wonders of grace God had wrought and was working through her. May we not reverently imagine something of the joy of the now united family in the Paradise of God, because of this tenfold answer to the daughter's prayer?

ALBERT CARRIER BUNN.

A YOUNG CLERGYMAN WANTED FOR SHANGHAI.

IN the last Report of the Committee for Foreign Missions it was stated that an urgent call had come for a properly qualified, steadfast young clergyman to be in training under the Rev. E. H. Thomson for the superintendency of all the evangelistic work in and around Shanghai. At one of the recent meetings of the Committee the Secretary was formally authorized to make known to the Church this need. Before he had opportunity so to do in these pages a renewed request came to hand from the Missionary Bishop of exactly the same purport. The former request originated with the Standing Committee acting as the ecclesiastical authority. The importance of this call cannot be overestimated. We hope and pray that the Holy Spirit may impress it upon the mind and heart of some young clergyman who shall be qualified spiritually, mentally and physically for the position, and lead him to offer his life's work for this opportunity of preaching "JESUS and the Resurrection" directly to the heathen.

RETIREMENT OF A MISSIONARY.

Japan.—Circumstances very much regretted by the Missionary Bishop and the Committee led to the retirement, on the 31st of December, 1884, of the Rev. CLEMENT T. BLANCHET after eleven years' connection with the Japan Mission.

MOVEMENTS OF MISSIONARIES.

China.—The Rev. SIDNEY C. PARTRIDGE and wife, whose sailing was mentioned in the last number, arrived safely at Shanghai November 23d, after a very rough and stormy passage from Singapore and Hong Kong.

Mrs. E. H. THOMSON, whose sailing was also mentioned in the last number, arrived at Yokohama on the 21st of December, after a stormy passage of over twenty-eight days.

EDGAR M. GRIFFITH, M.D., whose appointment was announced last month, sailed from San Francisco on the steamer "City of New York" December 31st.

AFRICA.

NOTES OF THE MISSION.

WE have a very pleasing fact to lay before our readers this month. There is in the Mission Rooms a tin case showing the marks of much use, containing a set of Episcopal robes which belonged to the Right Rev. John Coleridge Patteson, the martyr Bishop of Melanesia. In these, it is hoped, the Rev. Mr. Ferguson will be consecrated as the fourth Missionary Bishop of Cape Palmas and Parts Adjacent. The circumstances, as stated by Bishop Doane, who forwarded the package to us, were as follows:

My full knowledge of Miss Patteson's kind wishes about the robes came through a message sent me by Miss Scott, of Edinburgh, asking if I would bring on her brother's robes for the use of the Bishop-elect of Cape Palmas. Of course I gladly assented, and when I got to Liverpool I

found the bundle awaiting me there, with a short note from Miss Patteson saying that she sent them for the Bishop. I think the suggestion probably came from Miss Margaretta Scott; but I only know what I tell you.

The Foreign Committee have appointed a special committee to convey to Miss Patteson their appreciation of this gift.

THE NEW INTERIOR STATION.

In the recent Report of the Foreign Committee it was stated that Mr. Gibson had held evangelistic Services at several outlying points, the principal one of which was Jondoo, some twenty-five miles from Cape Mount, a centre of a population of about three thousand, where the chief and the people were desirous of having a school, and that the matter had been referred to the

Standing Committee of the Missionary Jurisdiction. Mr. Gibson now writes that he has received from that body their affirmative vote with regard to the opening of the station, and says that he shall endeavor to proceed at as early a day as possible with the undertaking. Reference is also made to this project in Mr. Gibson's report on page 469, October number. He there expresses the opinion that this will be the first of a chain of Mission stations reaching to the interior.

We find the following in *The Methodist Herald*, of November 12th last. The paper is published at Freetown, Sierra Leone.

CAPE MOUNT MISSION.

On the first page of this issue will be found a report of the Cape Mount Mission reprinted from *THE SPIRIT OF MISSIONS* for October, which we believe will be read with interest by many.

This Mission was established in 1878 by Bishop C. Clifton Penick of the Protestant Episcopal Church of the United States. On his retirement from the field, on account of ill-health, in the early part of this year, Rev. G. W. Gibson, a citizen of Liberia, was appointed superintendent of the Mission.

Mr. Gibson is aiming to realize what has been one of his long-cherished desires, viz.: to see the establishment of an institution properly equipped for the thorough training of men for missionary work among the interior tribes. There is no doubt that the peculiar character of that work requires men not only of special gifts and endowments, but of careful and special training.

The same number of the paper mentioned reproduces an article about the same Mission or station from *The African Repository*, a portion of which we give. It must not be supposed, however, that *only* the Vey tribe is reached by this work.

THE VEY TRIBE.

The Vey, among whom this Mission [at Cape Mount] is established, are, in many respects, the most interesting tribe on the African coast. They are distinguished as the only tribe on the continent of Africa who has invented an alphabet. In our early school-days it used to be supposed that all the alphabets of the world sprang from one source—the Phœnician. We now know, that the Perso-Assyrian cuneiform alphabet is quite independent, as also the Sanscrit alphabet, whatever its original form; while the Tamil, Burmese, Siamese have also an aspect wholly primitive. To these must be added the Vey.

A German of the name of Koelle, a Missionary of the Church Missionary Society, who spent five years at Sierra Leone and the neighborhood coast, mastered the Vey language sufficiently to write a small grammar of it. He also prepared several tracts in the Vey language and character, which were published by the Society in London. A specimen of this character, which is syllabic, may be seen in Wilson's "Western Africa." Professor Blyden found that the most ordinary Vey man would readily read Koelle's tracts. Correspondence is now held in this language throughout the Vey country. In their ability to hold epistolary communication in their own language, written in letters of their own invention, this tribe forms an interesting exception to the tribes on the continent, and, indeed, they belong to the very few exceptions among all the tribes of mankind.

If the originality of this people is not weakened, but encouraged and assisted by a process of foreign culture, we may yet see great things from them. If without extraneous aid, they discovered their present ingenious method of writing their own language, they will be sure, in time, to improve that language by sensible accretions and assimilations, if unconstrained cultivation allows the development of natural and normal results.

CHINA.

LETTER FROM BISHOP BOONE.
Ordinations, and Consecration of St. John's Memorial Church.

ST. JOHN'S COLLEGE, SHANGHAI,
November 5th, 1884.

SOME account of our recent Services will doubtless be of interest, and as it fell to Mr. Thomson to send by last mail news of my consecration, it may fall to me now to tell of the consecration of our new church, and the Ordinations and Confirmation fol-

lowing closely upon it. The first of November will always be a red-letter day for the "Collegiate Memorial Church of St. John," as on that day it was set apart for the service and to the glory of Almighty God, and it was my first public act as Bishop, and the Ordination to the Priesthood followed. Morning Prayer was said earlier in the old chapel, and at 10 A.M., the surpliced line proceeded from the Bishop's house to the main door and up the aisle,

while Psalm xxiv., was chanted. The church is beautiful in itself, and many plants about the steps of the choir added a festive touch to show our joy in coming into the use of this pious gift of the late Miss Lavinia Clarkson. The line of Clergy was the Rev. Deacons Chu, Sih, Hwa, Wu, and Chun; candidates for Priest's Orders Z. S. Yen and Herbert Sowerby; Rev. Priests Woo, Yen, Wong, Thomson and Archdeacon Moule (the invited preacher), and the Bishop. The Consecration Service was said, and the letter read in English and Chinese for the benefit of the bi-lingual congregation. This Service, with the sermon and Holy Communion, was in Chinese, but the Ordination itself in English, as both candidates had been examined in our tongue, and a fair number of their friends could follow in it. Others with the Chinese Ordinal could keep along in their books. Miss Wong had charge of the music, and altogether the Service went very smoothly, heartily and happily. Mr. Thomson presented the candidates, and with the Rev. Messrs. Wong and Y. K. Yen joined in the laying on of hands. A collation followed, and a spread also was made at the college. The communicants numbered sixty-two, mostly visitors, as for fear of unduly lengthening the Service many stayed away. The day grew pleasant though dull at first. The church was quite full. Sunday, November 2d, the Services took place in Hongkew (the American concession) at the Church of Our Saviour. At 10 A.M., the same Clergy as on the 1st (except Archdeacon Moule), and the four candidates for the Diaconate, formed the line in the end, nine Deacons and six Priests, of whom but two were foreigners, and one of them not of this station, so largely is our work now done by native agency. We must, however, have help for Mr. Thomson, who cannot possibly alone and for long oversee the work of our more recently ordained assistants in the Diaconate. Morning Prayer was said by the Rev. Mr. Woo, the brothers Yen and the Rev. Mr. Sowerby. Mr. Thomson preached the Ordination sermon. Mr. Wong began the Communion Office, the rest being prescribed for the Bishop. Messrs. Chang Chih Jen, Li Kai Ching, Chang Tz Ming and Ku Chun Lin were duly ordered Deacons and thus the last of the young men

who were under Miss Fay's training have reached the goal of her hopes and prayers. May God, by them, hand down to many the truths she taught and held so dear. At 4.30 P.M., in the same church, after the Chinese Service was completed, Evening Prayer was said in English by the Rev. Mr. Sowerby, and he presented two of the Mission staff who entered the church by marriage, for Confirmation, and with this Service was completed the first round of new duties that fell to me, through the interval that had elapsed since Episcopal visitation had been held. I suppose confirmations of Chinese will soon follow. I hope also soon to send a photograph of our church.

FROM LETTERS OF THE REV. W. S. SAYRES.

We are permitted to publish the following extracts from letters of the Rev. W. S. Sayres (the first and last written to a relative, the other to a member of the Foreign Committee), the first that have been received from him at his new station:

CHING KIANG, November 3d, 1884.

We arrived here on the night of Saturday, October 25th. We are getting settled in our new home. The house stands on the top of a hill, about fifteen minutes' walk from the river, and outside the settlement and city. We have a good view for many miles; the air is pure, and, I suppose, will be cold enough for us in the winter. . . . We are all alone and isolated. There are no other houses of any kind near us. Quite near, however, is a Chinese fort on the summit of a hill, and the soldiers come out every fair day to drill on a piece of level ground between us and the settlement. There are very few foreigners there; there are English and American consuls, whose houses can be seen very plainly from our windows. It is real country about us—grass and paths and hills away off as far as one can see. The great city walls are down beneath us, with their turrets and towers and flags. Off in the distance is the river studded with sails; several pagodas are also visible and temples here and there all over the landscape.

Ching Kiang has an immense population; there are "the city within the walls," "the Tartar city," and "the city outside the walls." The grand canal which runs from Hangchow to near Peking crosses the great

river just below the city. . . . I hope in a few days to be settled and at work preaching. It appeals to me very strongly to see these thousands and thousands of heathen who know nothing at all about God and a future life. To save one of their souls ought to be a reward great enough to repay one for any suffering undergone for that end. I cannot understand how it is that Christians at home can stay comfortably at home, while the heathen go to death unenlightened.

November 15th, 1884.

I opened our street preaching-rooms yesterday and preached to a good many people. There must have been at least three hundred present from first to last. I have one of the young candidates for Holy Orders to help me, Kwei Mei Pung, who was with me in Wuchang and who has since then been at St. John's studying, and waiting for work. I arrived here three weeks ago to-night, and the very next day began to search for a house to rent for a preaching-place. This I found to be no easy matter, for the people are very unwilling to let us have a place for preaching. At last I succeeded, and after making out the necessary papers for a lease, entered into possession. We have one large room on the street that will seat about fifty persons, a smaller room next inside, with tables and chairs for more direct and personal exhortation and teaching; a bedroom back of this for the young man, and a kitchen in the rear. The rooms are on the busiest street in the place. The rent is seven dollars per month. Ching Kiang is a very busy place, the population being estimated at about two hundred thousand, which is on the increase, and is bound to attain to greater dimensions if the railroads are constructed, as Ching Kiang will be a centre.

I have been preaching on the streets too, making it a point to talk, from time to time, with every one who seems to be disposed to listen. To-day I met with some soldiers and was surprised to find them pleased and interested in what I had to say. They were from Hankow and seemed glad to find one who spoke their native dialect. People ask me very strange questions. One old woman, after listening awhile, said she would like to go to Heaven, but did people in Heaven wear clothing like mine? Many persons say they would be glad to go to Heaven, but they don't know the way—no one can show them the road. I tell them that there

is a way and that we can show them. Of course some laugh at me or jest, or try to disconcert me; but many seem very greatly interested when I tell them of the wrath to come, and of the fire that is coming to burn the earth up and all in it.

I tell you, my dear friend, that this preaching takes hold of me as nothing else ever did. I am very thankful to God, more thankful than I can express, that He has permitted me to come here and to preach even as little as I have done in these few days. I look to Him to give the increase in His good time. It is worth all the trials and troubles I have been through to be able to try to save at least a few and to bring them to the knowledge of our Saviour. I pray daily that God will be pleased to keep me here to my life's end and to give me grace and strength to keep on at His work which I value above every other. Pray for me and my work, even as I do for you.

November 16th, 1884.

I am very busy now every day. . . . Yesterday, although wet, we had a goodly number, and to-day four persons came to take part in Morning Prayer and listen to my sermon. I feel very thankful that the prospect is so encouraging and that I have been permitted to preach these few times to so many who never heard before of salvation from the wrath to come. . . . I feel so absorbed in this work of preaching directly to the heathen who are perishing in their ignorance and superstition that I can think of hardly anything else.

The following reports from three of our native Missionaries have been ready for publication for several months, and have been held back for want of space, which also will forbid, we regret to say, the publication of other reports from the foreign field.

SUBSTANCE OF THE REPORT OF THE REV.

K. C. WONG.

To June 30th, 1884.

SHANGHAI, July 5th, 1884.

I regret that I have no special news that will interest you except in reference to some day-schools connected with the Mission at some stations under my charge, and which I recently visited.

Hong Kew.—Connected with the Church of Our Saviour are three day-schools: one for boys, having thirty-two pupils, and two for girls, the number in both being twenty-three. One of these is the Emily Williams

Memorial School. There are on Sunday two Services, at 9 A.M. and 2 P.M. There is also a Bible-class composed of all the teachers. Thirteen persons have received Baptism.

St. Luke's Hospital.—Here there is preaching daily at half past one o'clock. Mrs. H. W. Boone visits the female patients every day, accompanied by an assistant, some of our Church members taking turns in that capacity. I pray with the patients when requested. I baptized one patient before his death.

At Hoo-ka-zak Station, which was recently opened, there is a day-school of thirty-two boys. There is preaching three times a week, and the attendance is so large that more room is greatly needed.

Lun Zak is the best location of all the stations, as every boat coming from Soo Chow Creek is obliged to land here. The boats are crowded with people who attend the preaching. In addition to these the boys and girls of the school (40 in number) always attend. We have preaching here three times a week, Chu, who is in Deacon's orders, and Ku Tsung Ling, a candidate for Holy Orders, taking turns with me. The boys' school is a memorial of the late Bishop Boone. The funds are provided by native Christians or the old pupils of the Bishop. The girls' school is a memorial of Mrs. Rosa Sayres, the funds are provided by the Foreign Mission Association of Calvary Church, New York.

Hoong Tseng Station.—Here, in a hamlet of about five hundred people, is a chapel with a day-school of six boys. We preach here twice a week, with an attendance of from twenty to thirty persons.

Sung Kong Hong is a hamlet of about five hundred people, and a street market. We hire a house at a monthly rent of one dollar and eighty cents. There is a day-school of seven boys. Our meetings are held in the evening twice a week, as we thus secure a larger attendance than in the day time. A blind convert has conducted the prayer-meetings. Though his eyes are blind his heart is not. He can repeat the whole of St. Matthew's Gospel.

Ing Ziung Kong Station.—This place has a population of three thousand people. We have a chapel, and a day-school of eighteen pupils. We have Services three times a week. There are twenty-two converts. May I ask for funds to build another small chapel? Six hundred dollars would erect one which would answer our purpose for the present. In time the Chinese themselves will be able to build a better one.*

Tsing Ka Long Station.—I hire two

rooms at sixty cents a month. There is a chapel and a day-school of eighteen boys. We have Service once a week. The visits hereafter will be more frequent, since Deacon Chu has come to help me.

Cha-Ka-Pang Station.—A boys' school of nine pupils. Rent fifty cents a month for one room, which we use both as a chapel and school. Notice of Service is given now by beating a gong. At first a bell was rung, but to this the inhabitants have a decided objection, as it is their custom to ring a small bell only to call to prayers on the occasion of a death.

Christ Church Parish in the city. Services four times a week. Five persons—two girls and three boys—baptized. There are sixty pupils in all. They attend both the Sunday and day-school. They study a catechism upon the Creed, the Lord's Prayer and the Ten Commandments, the Old and New Testaments. We allow them to study the books of Confucius also.

Pagoda Chapel Station is a village of about three or four hundred people. Here we have a day-school of twenty boys of from ten to thirteen years of age. The teacher here is the only one of the day-school teachers who has not become a Christian. Services are held twice each week.

CONTRIBUTIONS.

For General Missions.....	\$ 28 00
For the School.....	107 00
Ten cent Collection from each of the Day-school children in Lent..	10 00
Alms.....	48 70

\$193 70

Although the sum is very small and is not worth mentioning, it is still better than nothing.

SUBSTANCE OF THE REPORT TO JUNE 30TH, 1884, OF THE REV. HOONG NEOK WOO, In charge of work at Kia Ding and three other places.

I am glad to be able to write you again to-day after so long a silence. We were quite surprised to see Messrs. Thomson and Boone, accompanied by Mrs. Boone and little Elliott, in our place on the 10th inst. Their welcome visit aroused our quiet neighbors, as some had never seen an American lady or child. Mrs. Boone and Elliott were, therefore, quite an attraction. Our people rushed into the room where the party were eating their breakfast. The knives, forks, and plates were as great a curiosity to them as the Chinese, with their chop-sticks and bowl of rice, are to foreigners. Mrs. Li and I went with Messrs. Thomson and Boone to our Kwag-ka Bridge Chapel. We then went to the West Gate, where Deacon Zah and Mr. Tsang's family live. There we all,

*This is provided for already by the New York Woman's Auxiliary's proposed chapel.—W. J. BOONE.

six in number, went to the West Gate Chapel. Mr. Thomson preached at both chapels. The congregations were unusually good and quiet. The young workers and I also took part. In the West Gate Chapel the Services lasted two hours. The people would have been glad to have us remain still longer.

On the 15th of May we started for the large town of So-Du. We passed through Naz-Kong, Kok-Loong Tsung and the city of Tac-Chong, where I met with opposition two years before. While the boatmen rested we went ashore and preached.

So-Du is a large and prosperous town, through which runs a creek dividing the place into two portions, the southern being devoted to residences, the northern to business purposes. In the last named division there is but one unoccupied lot, of about 200 x 375 feet. Deacon Zah and I like it much, and think that if we could get it for our church now it would admirably serve the purpose in the future. Near this lot is a bridge bearing the inscription "See-Tse-Men," which means "the gate to gain the money." On the right and left of this bridge is the central market or business part of the town. From this town to the great river eastward is thirty miles. Ten miles to the west lies Zah-ba, another large town. Ten miles to the south is Soon-Vong, about three-quarters of a mile long. Near these is Dzar Dong, about a quarter of a mile in length, a clean place and well situated on a large creek, like So-Du.

STREET PREACHING.

We have had street-preaching and talks in the above towns twice. The people seemed very quiet and attentive to our wholesome counsels. We met with no unpleasant opposition in these towns.

Ning Hang was the smallest town we visited. We did nothing here, but went back, passing through Dzar-Dong-Vong. From here, after preaching, we went to Tar-Chong. Messrs. Zah, Dzang, and Wong walked through the city while I, remaining in the boat, was rowed through a very narrow creek. In one place we were obliged to carry the boat a short distance—no light task. Passing through Kok-Loong we reached Naz-Kong at daylight, and the mission residence at 6 A.M.

At Wong-doo we have no chapel as Mr. Wong is the only communicant. I first knew him in 1866 when but fifteen years old. He desired Baptism and learned the catechism. A few years later he went into business for himself, and for a while was quite successful. But, three times robbed, an expensive lawsuit, sickness—these added to the failure of the cotton crop for several years in succession, brought upon him

troubles which only served to draw him nearer to God. Last November I baptized him with Mr. Dzang's grandson in our Nan-ziang chapel. He has been very earnest in endeavoring to bring about the conversion of his wife, her mother, and the whole family.

THE KIA DING DISPENSARY

Is becoming widely known and draws the people to us. Thus through their sickness the gates are being thrown open for the entrance of the Gospel in this neighborhood. General Wong, a Sz-Chuen man, fifty-three years of age, whose official residence is on the same street with us, was suffering with chills and fever for more than four months. As the native physicians were unable to relieve him, I was sent for, at the solicitation of his nephew. The third time I visited him I found him well, and as you may suppose, very happy. I was in consequence invited to see his brother-in-law, the prefect of this city and the Kia Ding district. I was also called to see some of the prominent families of the city. But I am sorry to say that the patients were in the last stages of consumption. Only one is improving.

The patients on entering the dispensary and registering their names, pay a fee of fifty-six cash—about five cents. They then take their turn for examination, and if able pay for the medicines. If poor, no charge is made. An extra fee, according to their ability, is charged for visits at their houses. I never lose the opportunity, on these occasions, of teaching them the folly and sin of idolatry. I find that they are more ready to receive our kind advice under these circumstances than at the chapel—especially when they are relieved or cured by us. I believe that in time the fees will enable us to pay the expenses of the dispensary.

During the past three months we have vaccinated fifty-seven children in the dispensary and six at their homes. Some of these were from prominent families. We have relieved and cured 132 persons in the dispensary and sixteen persons in their homes; one of these was a mandarin. Received as register fees 8,956 copper cash, equal to \$8.07; doctors' fees and for medicines, \$40.05. Total, \$48.12. This seems small for three months, but I have strong hopes that by God's help we shall do greater things in the future for their bodies, and also for their immortal souls. For all this I most heartily thank our friends in America for their valuable drugs, etc. Especially am I grateful to Mr. and Mrs. Thomson for their exertions among their Philadelphia friends and the drug-store keepers; to all the medical gentlemen from the beginning of St. Luke's Hospital to the present date; to Dr. Alexander Jamieson and Dr. Boone.

Our fathers and brethren of the Church in the United States will be gratified to know that Deacon Zah and Messrs. Li and Chang, candidates for Deacon's Orders, are doing well in the work entrusted to them. Two are from Duane Hall and one is from Baird Hall. They are all zealous and faithful workers, as are also the teachers in the day-schools. Two have come to us from other Christian bodies, and now commune with us.

Our street chapels are doing a good and extensive work. Though we gather but little fruit, yet the Name and the doctrines of JESUS are thus spread far and wide in this country.

But a work which to me seems much more important than this is the Christian teaching of the young. This remark applies particularly to our boarding-school children and those of Chinese Christians. Properly trained by good Christian teachers they will be the right people to help the Church in the future. Let us hope and pray that the Church will do the best she can to help those already in the boarding-schools, and their brothers and sisters. Not much is to be hoped of the heathen children who have all the heathen influence over them in their homes. It is not as it was ten and twenty years ago when there were no Christian families at all.

A SICK WIDOW.

A few days ago I visited for the fourth time a widow who had been very near her death. She is now, by the blessing of God, able to take her natural food and sleep. After some pleasant conversation, she said: "Mr. Woo, my kitchen god recommended you to be my physician. The other physicians were of no benefit because my kitchen god did not approve of them." I replied, "How is this? I am no friend of kitchen gods, for I always speak evil of them and preach to the people not to honor them nor sacrifice to them, for they are but common sheets of paper. I don't think your kitchen god will recommend an enemy!" Of course all present joined in the laugh. I then asked her how she discovered that I was approved by her kitchen god. She said that her son prayed and made an offering before the bamboo sticks; stick No. 1, which was for me was good, while the sticks for the other physicians were not good. Of course I made this the occasion of a little sermon to those in the room. As I left the house I was met by some female neighbors who wanted to know more of the kitchen god subject. I did not lose so favorable an opportunity to give them another short demonstration of the uselessness of a piece of paper for a god, and at the same time advised them to trust their lives in the hands of their Heavenly Father who is the God of the whole universe, and has the power of

life and death. I invited them to attend our Sunday Services so that they could be more fully instructed. Pray the LORD that He may move their hearts to renounce their old and foolish ways and draw them near to us that they may become the children of God.

A GOOD MELODEON

would be a most important accompaniment in our Sunday Services. I trust some good people in America will provide us with one. One like that used by the Shanghai ladies in their weekly meetings will answer for the present.

THE REV. YUIN YU SIH.

I regret that this young man is soon to leave my field for Dah Dzong, lately vacated. I trust the LORD will bless him in the work he is about to take in charge at that place.

FROM REPORT OF THE REV. ZU SOONG YEN,
For the year ending June 30th, 1884.

KONG WAN, July 11th, 1884.

Services were held on the morning and afternoon of each Sunday, in the church at Kong Wan. We always have a very good congregation on Sundays, the attendance ranging from one hundred to one hundred and fifty, including all the scholars of two boys' and one girls' schools; on the especial occasions or the native festival days we have more people to attend the Service. The Sunday-school is still gathered in the church and commenced just one hour before the afternoon Service. I divided the pupils and formed them into several classes in accordance with their various studies; at the close of the school a selected piece of short and interesting story was talked to the children by the teachers in turns; the highest class studies the New Testament and the others the Catechisms on the Creed, the LORD's Prayer, the Ten Commandments, and the poetry of the Scriptures. Meetings for prayer, which are one of the best means of bringing the people in order that we may teach them the true doctrine, were held on Monday and Thursday evenings of each week at my house and at those of our different Christian families. The meetings were well attended by our own people, some of the heathen neighbors also coming to hear the preachings, because in the daytime they were busy. I often find such gatherings form a good and sound introduction of the Gospel truth, and help to make the name of CHRIST known to them.

DAILY PREACHING.

The daily preachings to the outside people in the afternoon were carried on at the Kong Wan church three days in the week, and were well attended, because we chose the afternoon; the farmers in the vicinity

generally come to the market then. The number of attendants during the last two months was diminished, on account of planting the rice and cotton fields, by which they were prevented from coming to town as often as at other seasons of the year. I am going to commence evening preaching this summer at this place, especially for the clerks of stores and mechanics who have no chance to come to our preaching in daytime. By so doing we will gain two desirable results: first, we can bring another class of people into communication with us, and so we may be brought in contact with the respectable merchants; secondly, our preaching of the precious Gospel of CHRIST can reach their ears as well as the common people. May God bless and guide us all in the right way and help us to make the salvation of JESUS known to all sorts of people and lead them to the foot of the Cross, that they may also become the children of God and enter the kingdom of Heaven.

DISPENSARY WORK.

During the year the total number of patients who visited our Dah Dzong and San Ting Kur dispensaries and received the medicines was one thousand three hundred and thirty-four, some of them paying one or more visits. Some cases came from the native doctors to our place to get cured. I have healed four opium smokers, and these cases were considered desperate and miserable.

VACCINATION.

Five hundred and twenty-two children were brought to us for vaccination during the past spring, and also several children in private families were vaccinated at Kong Wan, San Ting Kur, Dah Dzong and one out-station. Some of these had come from a distance of two to six miles. On the day of vaccination (Saturday) we opened the doors of our church at Kong Wan from nine o'clock in the morning to late in the afternoon, this giving the country people ample time to wait for their children to be vaccinated and attend our preaching and return to their distant homes on the same day.

DAY-SCHOOLS.

There are altogether eight day-schools connected with my work in Kong Wan and its vicinity. The girls' school is very flourishing this year; it never had so many scholars since the school commenced. The whole number of the above named schools is one hundred and sixty-six. At the end of last year I received from the pupils' parents the sum of seventeen dollars and ten cents, which will be used to pay for part of their tuition and for Lent offerings. I have made this new rule for all the schools except the girls' school. The school at San Ting Kur had been closed this year, because we could not

get any scholars. I intend to transfer it to Yang Kong, a town about two miles northwest of San Ting Kur. Rev. Mr. Woo and I can visit there once or twice a week.

BAPTISMS.

During the past year seven adults and four infants were received into the Church by Holy Baptism. One of them was the mother of a student in St. John's College. I baptized her on her sick bed; she died shortly after. There are now several other persons who are also attending divine Service and preparing themselves for Baptism. I expect them to be received into the Church by next fall. I have good hope that they all will be true followers of CHRIST. May God bless and guide them in the right path and help them to be real, earnest Christians.

Mr. Tsu Zu Sing is still my assistant, and has done his duties very faithfully, and visited the different day-schools to examine the pupils once a week. He also assisted me in daily preachings. Mr. Kin Ding Woo goes to San Ting Kur and Dah Dzong and has visited the dispensaries regularly every week and also helped me to treat the patients. Mrs. Qune, the Bible woman for family visiting, has been a valuable helper to me, because I cannot reach the private families, and especially females, as well as she can.

SERVICES.

St. Stephen's Church, San Ting Kur, now in charge of the Rev. Ching Chang Wu, also has two divine Services on Sundays. The average attendance at the Services was about twenty-five converts, besides the few children and neighbors. Since my last report there has been no increase of new members to the church. Besides the regular Services on Sundays, which were conducted by the Rev. Mr. Wu, much of his time during the week was occupied in visiting the Christian families, as well as some heathens. Mr. Wu is very earnest and has worked for his Master faithfully ever since he came to this place. We have sustained a great loss to our church in the death of a faithful Christian at the age of seventy-two, who was one of the earlier converts of this place, and also the leading member of its church. Before his death he said that he had no fear of departing this life. He left a large family. One of his daughters-in-law is also an active member of the Church. I have frequently made visits there on Sundays and Mondays; the latter are our dispensary and vaccination days.

At the Mission Station at Dah Dzong where the Rev. Yu Tang Chu has been working, two Services are held on each Sunday morning and afternoon. The work is going on very successfully. The daily preachings

are still continued every afternoon in the week except Monday and Saturday; on those days Mr. Chu visits the country people as well as persons in the town. We have two men who attend the Services regularly on every Sunday. I have good hope that they will be baptized together this year. God bless and guide them in the right way and help us to make them two

real, earnest Christians. Our present house at this place is a very large one and contains the chapel, day-school, dispensary and dwellings.

I would beg our good and kind friends in America to help us to purchase a lot and build a church for divine Service. We need at least fifteen hundred dollars for the above mentioned good work in this town.

JAPAN.

NOTES OF THE MISSION.

ONE who has been for some time the supporter of a scholarship in St. Margaret's School, Tokio, has been for a year or more visiting in Japan. It is quite a new experience to have a report from a scholarship supporter, although we are quite used to sending reports to such. The lady writes to renew her subscription to this magazine, and then says:

I am delighted with the Mission work of our Church in Tokio, and with my scholarship girl, more than delighted. She seems to be a very sweet little Christian, and so far advanced in her music as to be able to play all the chants and hymns of the usual Service.

Dr. Harrell and all his associates in the Mission are anxiously waiting to hear that sufficient funds are ready for the purchase of the hospital site, as there is much apprehension that later the present favorable opportunity will be withdrawn.

This you probably hear from him, therefore excuse my perhaps unnecessary hint.

THE PROPOSED HOSPITAL FOR TOKIO.

The cut in the present number represents the hospital to be built in Tokio, this year it is hoped. For a description of the *plans* we beg to refer our readers to the letter of Dr. Harrell, our Medical Missionary in Tokio, which will be found on page 502, October number of *THE SPIRIT OF MISSIONS*, 1884. In referring to this and other letters of Dr. Harrell to be found on pages 397, 398, August number, 1884, and pages 63 and 72 of the last issue, one is easily convinced of the very great need of immediate action in the purchase of the land, and the erection of such a building.

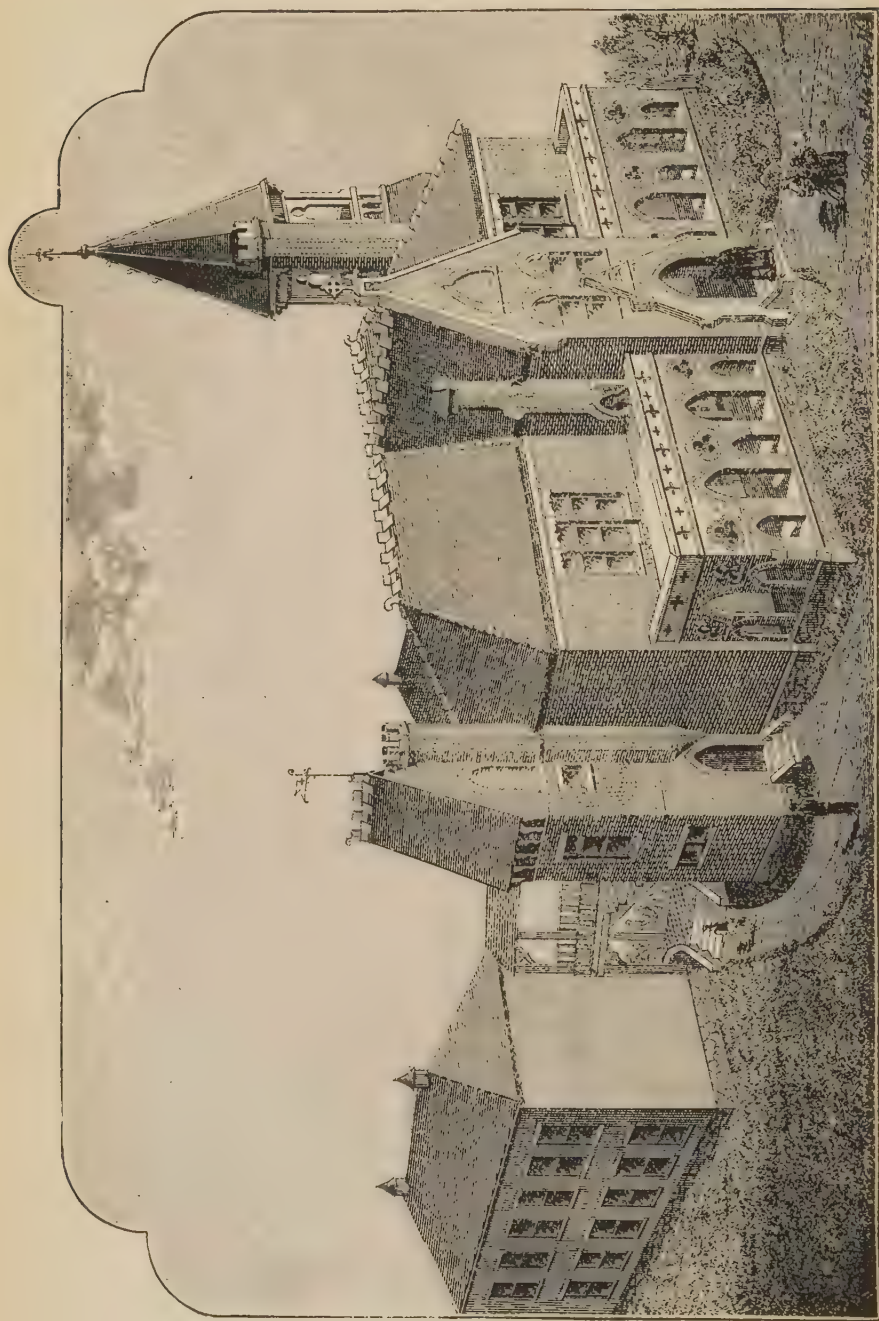
In the letter last mentioned Dr. Harrell calls attention to the fact that the government of Japan is "now building everything in brick," but that he thinks "a frame building would be more healthful." How-

ever, we are informed that it is a regulation of the government that new buildings in certain sections of the city of Tokio shall be built of brick or made thoroughly fireproof, and it is probable that these orders will extend in that section in which it is desired to place the hospital. It seems best to us then to recommend that the General Service Building at least should be of brick and that the wards which are in the rear, of such a material as can be easily removed, after the treatment of infectious diseases in them, and replaced at small expense. Such is the plan proposed and represented in the accompanying cut. But this will entail greater expense than was proposed when \$8,000 was asked for the purchase of the land and the erection of the requisite buildings. It will require quite this amount for the buildings alone, and it is hoped that the contributions will reach the amount of at least \$9,500, in order that this extremely desirable change may be made. And it is especially urged that those who intend to contribute will do so at an early day in order that the opportunity for purchasing the most desirable site where land is now in demand may not be lost.

FROM LETTER OF THE REV. T. S. TYNG.

OSAKA, November 4th, 1884.

It is some time since I have given you any general Mission news. Death has been busy with our little flock of believers here, and we have buried four since the early summer, three of them from St. Timothy's Church, and one from Mr. McKim's charge. Of the three, two were students from St. Timothy's, of whom one had just been baptized and was awaiting Confirmation, and the other was baptized upon his death-bed, showing every sign of sincere faith. The third, a man named Okamoto, was one of the most earnest and zealous of our Christians, and



THE PROPOSED HOSPITAL FOR TOKIO.

was hoping soon to begin study with the view of fitting himself for work as a Catechist, and, if possible, for the work of the Ministry also. But it was not the will of the LORD that it should be so, and he "was not, for the LORD took him." It is a matter of great regret to me that I was not able to be with him at the last, for most truly he "died in faith." After receiving the Holy Communion from Mr. Morris, he refused to discuss some matter of business which one of his friends wished to speak to him about, saying he had done now with the affairs of this life, and up to the very end he continued in almost constant prayer. He was heard specially to mention the work at Wakayama, and to pray that it would please the LORD to open the way for beginning work in another large town of which I had spoken to him. To his wife he said that they had purposed to work together for the spread of the Gospel, but as that was not in accordance with God's will, she must work for both of them. This she is now trying to do, having gone with her daughter to work as a Bible woman among the women of Wakayama. Her husband toward the end had said that he committed the care of his wife and daughter to the LORD and to the brethren. The native communicants of St. Timothy's have therefore undertaken to provide half the small salary which she is to receive, and I, hoping for the help of friends at home, have promised the other half.

I have become liable also for the partial support of a young man who has for several months past been studying Christianity very diligently. According to his own confession, he has been an exceedingly bad character, but professes deep repentance, and a strong desire to atone in some degree for the mischief he has done by teaching to others the truth which has brought him to himself and to his Father. I am disposed as a rule strongly to mistrust people who want to teach before they are themselves taught, but I am strongly inclined to believe in this man. Of course he will be put through a long course of probation before he can be in any way allowed to appear as a teacher of the Faith. If his conversion is real, it is a most remarkable one.

LETTER FROM HENRY LANING, M.D.

Dr. Laning, upon his return to Osaka last autumn, after a month's relaxation, which he

much needed, found a letter from the Secretary remarking that he had said nothing in his annual report about the medical students, who had been with him, it was supposed, and asking for information upon the subject. This was the occasion of the following interesting letter from the Doctor, who does not write as frequently as we could wish:

MEDICAL STUDENTS.

OSAKA, JAPAN, October 17th, 1884.

I cannot say that I have any medical students. Some have come in at times to see what they can, but as students they belong elsewhere. As there are here regularly organized medical schools with a corps of native teachers who teach in their native tongue, the facilities for students to learn there are much better than they would be with me, unless they be those who are able to read understandingly medical text-books in English, and since my return to Japan none such who were satisfactory have applied. But the opportunities such students would have would be only such as a medical student at home has while studying in the office of a practitioner rather than those afforded at a medical college. To create advantages equal to those of their own medical schools would necessitate the expenditure of much time and money, which it is thought by many could be applied to better advantage in this field. Nevertheless, I understand that the Methodists in Tokio, and the American Board in Kioto, are taking steps toward the establishment of "Universities" with medical departments.

VISIT TO COREA.

It was thought best for me to get away from Osaka awhile, having been here continually summer and winter since my return. I consequently went to Vladivostock *via* the Korean ports—Fusan and Gensan. At each of these two places there is a small Japanese settlement—at Gensan about 200, at Fusan a larger number. The other foreigners living there are European officers of the customs—about half a dozen in each place in the employ of the Korean government. There is also a Chinese Consul at each place, but consulates of other countries have not yet been established. Their houses are built in Japan, shipped there and put up by Japanese carpenters taken over for the

purpose. The natives live in rude huts of mud and stone with thatched roofs. They use the Chinese characters in writing, but the spoken language appears to be quite distinct from Japanese or any of the dialects of China.

Notwithstanding the attitude of the Corean government toward Christianity, I understand that a physician from China of the American Presbyterian Church Mission has just gone to Söul, the capital, to do medical work, and the Methodists also, I have been told, intend to undertake medical and school work there; regular Missionary work is not yet feasible. At Gensan I heard the opinion expressed by one of the customs officials that attempts to introduce Protestant Christianity for political reasons was undesirable, but it is not uncommon to hear the same thing said even now with regard to China.

I enjoyed my four days' stay in Vladivostok very much. The town is growing fast, and in some respects resembles a western town in the United States, but being Russian it has features interesting to a stranger for a short time. One evening I had the fortune to be present at the marriage ceremony of a Russian officer and lady in the Greek Church, which for elaborate ritual seems amply sufficient for anything.

REPORT ON ST. PAUL'S SCHOOL,

From March 1st to June 30th, 1884.

The following was received from the Missionary Bishop:

Most unfortunately for St. Paul's School the Head Master, Mr. Gardiner, was in the spring ordered home by our physician on account of ill health; and there was reason to fear the school would suffer from his absence. But as he had well organized the school, arranged the classes, and secured the teachers, the one left in charge had little else to do but to carry on the work as he had begun, in order to keep it up.

Mr. Gardiner will make his report on the school to the end of February last. [Mr. Gardiner's report follows this.]

The number of pupils steadily increased from March until May, when it reached fifty-nine, the highest number we have ever had. Then, from several causes—sickness, fear of the examinations, and the necessity of returning to their countries—the number was reduced considerably, so that at the close of the session there were only forty-six pupils.

It is gratifying to be able to report that in May the receipts from the pupils paid all expenses, except about six dollars. Next session it is hoped that, if all goes well, the school will be nearly, if not quite, self-supporting—that is, pay all expenses except the salaries of the foreign teachers.

The Rev. J. T. Cole, much to the benefit of the students, taught mathematics an hour and a half each day. Miss Verbeck has given three hours daily to the school, and her entire devotion and faithful teaching are seen in the progress made by the pupils. Miss Williamson, who began to teach at the end of May, entered on the work with great earnestness, and communicated something of her enthusiasm to her classes. The Chinese teacher, Mr. Shimura, a very sedate old gentleman of about sixty years of age, has quite a reputation among the Japanese, and is much respected by the students. Mr. Naki, besides taking the management of the school, taught translation from English into Japanese two and a half hours daily.

The thorough examinations at the close of the session extending over five days showed a good amount of faithful study, and in most cases very creditable progress.

The religious instruction of the pupils is a marked feature in the school, and from the beginning particular attention has been given to this part of their education. Besides the regular Sunday Morning Service and sermon, Evening Service and Sunday-school and Friday Evening Service and sermon, at daily Morning Prayer a short lecture or practical comment on the Scripture is given. A Bible-class is also taught three times a week, as a part of the regular course, and all the pupils are required to attend.

Two were lately baptized, and five others are now being prepared for Holy Baptism.

One, who was formerly in our school, but is now studying at the Government Law School, attends the class.

On a review of the past year we see much to be thankful for, and look forward with hope to more satisfactory results next session.

The following was received from Mr. J. McD. Gardiner, Head Master:

REPORT ON ST. PAUL'S SCHOOL, TOKYO,

To March 1st, 1884.

It is with much hesitation that I apply myself to the task of writing a report of the scholarships in St. Paul's School, for I am greatly grieved to think that I am compelled to write a sad story of failure in our ability to keep them occupied, which failure seems only the more gloomy, when compared with the successes and encouragements surrounding the other departments of our work in Japan. I do not mean to say that the edu-

cational work we have carried on has failed; far from that, it seems to me that therein we are doing a most successful and encouraging work, which promises well; but the results of our experiments with the *scholarship system* in St. Paul's School are anything but encouraging so far, with the exception of the "Willie Edgar" scholarship. And that this fact may be the more distinctly understood by the supporters of scholarships—and it is but due to them that they should know all the facts—I have only to cite the experience of the past two years, which I think will be sufficient to convince those who have supported them in the past that it will be wiser in the future to transfer the unused scholarships to St. Margaret's School, Tokio. As they stand now, when a scholarship is designated for use in St. Paul's School, we feel bound, of course, to choose some boy to be placed upon it; and as it is not always easy, at least in Tokio, to find a worthy young man needing help, the scholarship must lie idle for a while, discouraging those who have made an effort to establish it, because they hear no report as to how it has been awarded; while at the same time, we are discouraged because of the lack of scholarships for girls in St. Margaret's School, where we might increase the number of worthy pupils if we could use these idle scholarships. There is another aspect of the system to which I wish to call your attention, and I am not sure that it is not the most important—that is, from the moral effects of the system upon the beneficiary. If we could always find worthy young men to be thus aided in getting their education (those who are either Christians themselves or members of Christian families), this might not be a serious consideration; but by others, aid given them is to a greater or less degree looked upon by themselves as well as their acquaintances as a reward or a bribe for the study of Christianity, and so when they come to profess Christianity there is a real doubt as to the sincerity of their motives for so doing, though of course it cannot be said that any one is paid to become a Christian. To quote a remark of the Rev. Mr. Tyng, "For the sake of their own self-respect the students should give a *quid pro quo*"—and though the number in our school might be for a while less, to the extent of the number of scholarships, I feel sure that its influence would be greater if it were known that none of the students were supported by or received aid in money from us. One of our own students when asked why it was that the school, after removing to our new building, did not grow as rapidly as he had predicted, said he could only account for it by the fact that it was known as a charity school, and that the better class of students

were unwilling to compromise their pride by entering a school with such a reputation.

I am happy to know that far more satisfactory reports can be made of the administration of the scholarships in St. Margaret's School—a further reason why they should be increased in number.

In my last annual report, dated August 11th, 1883, and published in *THE SPIRIT OF MISSIONS* January, 1884, I mentioned the cases of four of our pupils, without mentioning their names, hoping that, before this report would be due, I might be able to write of a change on their part, but I have been disappointed and must now refer back to them. The first, mentioned as "carried away by his ambition to climb the ladder of learning in a day," was, I am sorry to say, the son of the Rev. Mr. Tai, and had been supported on the "Faith" scholarship, promising well until his conceit misled him and he left us to attend a school in which he thought he could make more rapid progress, but being disappointed in this he returned to us hoping to be restored to favor. Owing to the peculiar obstinacy he displayed at the time he left us and the indifference assumed by him when he asked if he might return, I thought it best to put him under discipline. His refusal to undergo this convinced me that there was no sincerity in his repentance, which seemed to be compulsory, either in deference to his father's wishes or to the dictates of his pocket. He was not in the school when we left last March. He had been baptized and I think confirmed only a short time before he left us. There is no one, as far as I have been informed, at present on the "Faith" scholarship.

The second case, that of the young man "withdrawn by relatives to be sent to the University, where at least he would be away from the influence of Christians," was the holder of the "Rev. S. A. Clark Memorial" scholarship, by name Sawamura, with whom, though baptized and confirmed, the persuasions of his uncle, a Buddhist priest (a fact we were not aware of when we admitted him on the scholarship), were of more avail than our own; though he did not admit this as his reason for leaving us, saying he could not remain with us as long as we employed a certain one of our teachers, yet we were convinced by his actions and by his notes to us on the subject. The history of this scholarship is a doubly sad one from the fact that a former holder of the same, a promising and bright young man, Nojiri, had run away from our school soon after I took charge of it, and on being returned by his parents, who expressed regret that he should have acted in such a way, again ran away shortly after and we have not heard of him since, though frequent inquiries have

been made as to his whereabouts. Since Sawamura left us in the fall of 1883 no one has held this scholarship.

The third spoken of in my last report was the case of Shimidzu Tomosuke, a very bright and intelligent young man, now about twenty-two or twenty-three years of age, and without a living relative. He was supported until quite recently on the "Arthur Van Rensselaer" scholarship. This had been formerly held by Osada, for a time a candidate for Holy Orders in the class with our native deacons, the Rev. Messrs. Tai and Kanai, but, owing to his being displeased with the management of affairs, he withdrew from the school in 1882, and Shimidzu, supported up to this time by friends, appealed to us for support, as his friends had come to the end of their money, and I awarded him the "Arthur Van Rensselaer" scholarship. As he was the most advanced pupil in the school, and as we had not the men or appliances to carry him on in a class of which he was the only member, I granted him permission to reside in our school-building, taking a partial course with us and acting as monitor in the dormitories, while at the same time he attended the lectures and examinations on the subject of Political Economy at the Imperial University, where I am told he has done remarkably well. However, just before I left Japan he had asked to have the support we were giving him withheld, as he seemed to think his influence would be greater with the students were it known that he was neither employed by nor receiving support from us. He is a young man of much intelligence, and we can safely act upon his advice in the matter of scholarships and their effect upon our school. It was he who accounted for the slow growth of our school by attributing it to the fact that we supported too many, and his voluntary withdrawal was testimony to his sincerity in that belief. Though the matter had not been fully settled last March, I think he is now supported by the company referred to in my previous report, but still remains as monitor in the school. I might add though in this place that I have received several letters from him, expressing an anxiety to come to this country to study Political Economy, a subject attracting a great deal of attention from Japanese students, in view of the impending changes in the national government of their country, but I must confess I am at a loss to know what advice to give him and others like-minded, for I recognize the fact that the facilities for study or instruction in this subject there are very poor as compared with those offered by the institutions of learning in this country; but at the same time I shrink from the responsibility of advising them to come to any of these institutions

for fear of the baneful influences, if not in the institutions, at least surrounding them, wherein they would find more, unless especially well-grounded in the Faith, to turn them against Christianity than they would find in their own country; that is, they would attach more importance to the opposition to or indifference toward Christianity on the part of citizens of a nation professedly Christian than they would even to a stronger opposition on the part of a non-Christian nation. I think I am borne out in this assumption by the experience of the past. I am anxious to get advice in the premises and hope any reader of this report who may be interested in the subject will kindly advise me.

To turn now to the fourth case; though not supported on any scholarship named in the list, yet a report concerning him is proper here. At last accounts, Sugiura was still pursuing his studies in the Government School of Telegraphy, intending to return to us when he receives his papers exempting him from service in the army.

Of the holder of the "Holmes" scholarship I have sent a report to his benefactor. The young man, Fukuda by name, who was supported from the date of its founding on the "Rev. R. Francis Colton" scholarship, withdrew at the close of the last session and is now in Washington, D. C., having come here contrary to our advice to escape conscription. He seemed to be a bright and promising young man; was baptized and confirmed, unless I am greatly mistaken, quite recently by the Bishop.

On the "Christ Church" scholarship is a young nephew of the Rev. Mr. Tai, Kono by name, who is making fair progress in his studies, though he has not been sufficiently long with us to enable us to judge of his abilities. The same may be said of the beneficiary on the "Mission Helpers" scholarship, Onoda, who, I am informed, left Japan as Fukuda did, to escape conscription, though he went in the other direction, going to China.

Notice had been received of the founding of the "Griswold" scholarship before I left, but no one had been placed upon it.

This closes the list of scholarships in St. Paul's School with the exception of the "Willie Edgar" scholarship, which was held by the Rev. Mr. Kanai, until his ordination, and is now held by a younger brother of the same. I am not personally acquainted with the young man, but feel confident, judging from our knowledge of the rest of the family, that we shall have no reason to regret having aided him in getting his education.

And now in conclusion permit me to thank, in this official way, those who have

so kindly given us their support in the past and to assure them that it is not from a want of gratitude to them, nor from a want of courage, caused by a feeling that we are obliged from time to time to write to them of our inability to administer their trusts successfully—a painful task to be sure—but from a real desire to benefit the schools

and a conviction that the scholarship system does not wholly benefit St. Paul's School, that I am led to ask them, in continuing the scholarships established by them, to allow them to be transferred as above suggested, with the exception of the two reported as occupied.

HACKENSACK, N. J., Dec. 20th, 1884.

THE MISSIONARY REVIEW, AND THE GOSPEL IN ALL LANDS.

These two Missionary Magazines are devoted to the interests of Foreign Missions at large, and do not represent particular Boards. The former is published quarterly by the Rev. R. G. Wilder, who was for thirty years in the foreign field. It is a bi-monthly just beginning its eighth year. Address, Princeton, N. J. \$1.50 per annum.

Speaking of his periodical Mr. Wilder claims that one of the many facts demonstrated by it is that the net gain in communicants the past year is *nine times greater* in foreign Missions than in Christendom: His *Field Notes* bring items of freshest interest and prime importance from all Missions and lands of the world: his kindly criticisms, his careful record of the going and coming of all Missionaries, with Death

Notices, and able Reviews of Missionary books and literature, are correcting wrong views and furnishing important data; while all these elements combined place this *Review* at the very front of Missionary periodicals.

The latter is published monthly by the Rev. Eugene R. Smith, Baltimore, Md. Subscription price, \$2.00 per annum.

This magazine is very readable. The Editor has a way of devoting a number entirely to Missions of all Christian bodies, including the Roman Catholic Church, in a given country, which is very serviceable.

To those who want more general information than it is possible to give in these pages we commend either or both of these publications, while at the same time we are free to say that the views of their editors do not accord always with our own.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B. With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from December 1st, 1884, to January 1st, 1885.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.		DELAWARE.	
Greensboro—St. Paul's	5 00	Christiana Hundred—Christ Church, 5 cent collection, for Africa.....	38 05
ALBANY.		EASTON.	
Albany—All Saints' Cathedral.....	15 00	Worcester Co.—Worcester Parish, Missionary Box 5,126.....	7 27
Cambridge—St. Luke's.....	5 00	GEORGIA.	
Kinderhook—St. Paul's.....	17 11	Savannah—Mr. W. H. Elliott, for Orphan Asylum, Cape Palmas.....	5 00
Lawrenceville—St. Thomas', Missionary Box 19,919.....	65	IOWA.	
Troy—Christ Church, of which for education of Young Men in Japan to the Ministry, \$20.81	32 97	Lyons—Missionary Box 8,806.....	1 25
Warrensburgh—Holy Cross.....	3 00	KANSAS.	
	73 73	Emporia—Mrs. M. H. Buck, for "Lenten Offering" Scholarship, Baird Hall.....	20 00
CENTRAL PENNSYLVANIA.		KENTUCKY.	
Harrisburgh—St. Paul's.....	2 00	Louisville—St. Paul's, through Wo. Aux., for Tokio Hospital.....	20 00
Mauch Chunk—St. Mark's S. S., for "Rev. Leighton Coleman" Scholarship, Duane Hall.....	40 00	LONG ISLAND.	
Lancaster—Miss H. K. Benjamin, for Africa..	2 00	Woman's Missionary Association, for "Long Island" Scholarship, St. John's College, \$60;	
Phillipsburg—St. Paul's S. S.....	10 78	Insurance dues, Rev. W. S. Sayres, \$27.....	87 00
St. Paul's Chapel (additional).....	25	"S. M. M.", for relief of Rev. P. E. Jones	20 00
	55 03		107 00
CONNECTICUT.			
Hartford—Trinity Church, "Tithe".....	200 00		
Middletown—Church of the Holy Trinity.....	100 00		
"Anonymous".....	5 00		
Norwalk—"E. L. S.".....	5 00		
Sandy Hook—St. John's.....	3 53		
Watertown—Christ Church.....	20 00		
	333 53		

LOUISIANA.			
Williamsport—St. Stephen's	3 75	Pelham—Christ Church, through Wo. Aux., for China	24 00
		Richmond—St. Andrew's, for Africa	20 00
MAINE.		Rye—Christ Church, through Wo. Aux., for "Ann Maria Jay" Scholarship, St. Agnes' School, Osaka	40 00
Old Town—St. James	2 61	"R. B. C.", for relief of Rev. P. E. Jones	5 00
MARYLAND.		Yonkers—St. John's, for "Virginia Clark" Scholarship, Emma Jones School, \$10; "Mrs. J. H. C.", \$7	17 00
Baltimore—St. Peter's, through Wo. Aux., for "Bishop Henshaw" Scholarship, Duane Hall	20 00	Miscellaneous—Children's League, through Wo. Aux., for "Loving Heart" Scholarship, St. Paul's School, Tokio	20 00
Frederick Co.—All Saints, through Wo. Aux.	29 75	"A."	10 00
Harford Co.—Churchville Parish, for China	1 00		569 10
Howard Co. (Elkridge Landing)—Grace	19 13	NORTH CAROLINA.	
	69 88	Gaston Co.—"Mrs. J. R. J."	1 00
MASSACHUSETTS.		NORTHERN NEW JERSEY.	
Amherst—Grace	8 81	Bergen Point—Trinity Church, through Wo. Aux., for Tokio Hospital, \$30.35; S. S., for "Trinity Church" and "F. R. Rising" Scholarships, Hoffman Institute, \$300	330 35
Boston (Highlands)—St. John's, through Wo. Aux., for Mrs. Brierley, for a specific use	1 00	Greenville—Grace S. S.	4 00
(Dorchester)—St. Mary's S. S., through Wo. Aux., for Miss Bruce's salary	25 00	Jersey City—St. John's, "A Member," through Wo. Aux., for Tokio Hospital	2 00
St. Paul's, through Wo. Aux., for Tokio Hospital	5 00	"L.", for relief of Rev. P. E. Jones	1 00
Trinity Church, through Wo. Aux., for Tokio Hospital, \$10; "H. E. C.", for Mrs. Brierley, for a specific use, \$2	12 00		337 35
Bridgewater—Trinity Church	5 10	OHIO.	
Cambridge (North)—St. James, through Wo. Aux., "A Member," for "St. James" Scholarship, St. Agnes' School, Osaka, \$40; "Thank Offering," for Tokio Hospital, \$5; "Mrs. A.", for Mrs. Brierley, for a specific use, \$2	47 00	Mt. Vernon—St. Paul's, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College	10 00
Fitchburg—"A Friend"	5 00	Toledo—Trinity Church, through Wo. Aux., for education of Foreign Missionaries' children	5 00
Greenfield—St. James	5 80		15 00
Holyoke—St. Paul's	15 00	PENNSYLVANIA.	
Linden—St. Luke's	14 25	Lower Merion—"B."	17 02
Longwood—Church of Our Saviour	68 55	Norristown—St. John's	21 29
Millbury—Mission	2 45	Philadelphia (Germantown)—Christ Church, through Wo. Aux., for Tokio Hospital, \$2; Foreign Missionaries' Fund, \$3; toward suit for Rev. Mr. Hunte, \$2	7 00
Newton—Grace, through Wo. Aux., for "Grace Church" Scholarship, Bridgman Memorial School, \$30; Tokio Hospital, \$1	21 00	Church of the Mediator, through Wo. Aux., for Tokio Hospital	5 00
Wilkinsonville—St. John's	6 60	Church of the Nativity	20 52
Miscellaneous—"A Few Friends," through Wo. Aux., for Abby R. Loring" Scholarship, St. Agnes' School, Osaka	20 00	(Kensington)—St. Barnabas' Young Men's Bible Class, through Wo. Aux., for Tokio Hospital	2 63
"A Friend," through Wo. Aux., for Tokio Hospital	1 00	(Frankford)—St. Mark's, through Wo. Aux., for Tokio Hospital	10 00
	263 56	St. Matthew's, through Wo. Aux., for Miss Mailes' salary	1 00
MINNESOTA.		St. Paul's	20 80
Rushford—Mrs. H. R. C. Stevens	3 00	(Roxborough)—St. Timothy's, of which for China, \$50	141 65
NEW HAMPSHIRE.		(West)—Church of the Saviour, through Wo. Aux., for education of Foreign Missionaries' children	3 00
Concord—St. Paul's	9 63	Episcopal Hospital, through Wo. Aux., for "St. John's" Scholarship, St. John's College	7 50
NEW JERSEY.		"S.", for relief of Rev. P. E. Jones	10 00
Elizabeth—Christ Church	5 00	Miss Mary McPartland	3 25
Princeton—Trinity Church, "L. D. L."	25 00	(Germantown)—Miss Clement, for relief of Rev. P. E. Jones	3 00
Riverton—Christ Church	10 00	Upper Providence—St. Paul's, Memorial S. S. Missionary Society, for Africa, \$7.41; China, \$5; Haiti, \$5	17 41
Somerville—St. John's	7 00		290 57
Swedesboro—Trinity Church S. S.	9 00	PITTSBURGH.	
	56 00	Meadville—Mr. J. R. Benton, for relief of Rev. P. E. Jones	1 00
NEW YORK.		Pittsburgh—"Mrs. O. F.", through Wo. Aux., for Africa, \$45; "Ormsby Phillips" Scholarship, Duane Hall, \$50	95 00
Clifton—St. John's S. S.	9 10		96 00
Ivington—Mr. Geo. D. Morgan	100 00	SOUTH CAROLINA.	
Mamaroneck—St. Thomas, through Wo. Aux., for St. Margaret's School, Tokio	20 35	Aiken—James C. Quinby's Missionary Box, for Japan	1 00
New York—All Saints' S. S.	12 50	Wellford Mission	5 00
Calvary, Foreign Mission Association, for Rosa Sayres' Memorial School, Shanghai	80 95		6 00
Calvary Chapel, through Wo. Aux., for Tokio Hospital	30 55		
Epiphany	8 55		
Holy Apostles, "Two Members," through Wo. Aux., for Tokio Hospital	5 25		
St. Clement's	50 85		
St. Thomas, through Wo. Aux., for "Loomis" Scholarship, Cape Mount School, \$25; Miss Lawson's salary, \$4.61; "St. Thomas" Scholarship, St. John's College, \$20.39	50 00		
Mr. Brent Good, through Wo. Aux., for "Brent Good" Scholarship, St. Margaret's School, Tokio	40 00		
Mrs. S. V. Hoffman	25 00		

SOUTHERN OHIO.		WESTERN NEW YORK.	
<i>Columbus</i> —Church of the Good Shepherd....	10 84	<i>Buffalo</i> —"L. B.", for relief of Rev. P. E. Jones.	5 00
<i>Miscellaneous</i> —Mrs. Chas. H. Young of Gambier, through Wo. Aux., for Chapel of the Redeemer, Shanghai, China.....	4 00	<i>Geneva</i> —"C.", for relief of Rev. P. E. Jones..	50 00
			55 00
	14 84	WEST VIRGINIA.	
		<i>Charlestown</i> —Zion.....	45 62
		<i>New Martinsville</i> —St. Anne's, for Japan.....	2 58
		<i>Parkersburg</i> —Trinity Church S. S., through Bishop Peterkin, for "West Virginia" Scholarship, Cape Mount School.....	50 00
		"Eliza K. D.".....	3 00
		<i>Ripley</i> —St. John's, for Japan.....	70
		<i>Sistersville</i> —St. Paul's, for Japan.....	85
			102 75
SPRINGFIELD.		WISCONSIN.	
<i>Albion</i> —St. John's, through Wo. Aux., for China.....	2 50	<i>Baraboo</i> —Trinity Church, "E. W.", through Wo. Aux., for Tokio Hospital.....	8 50
VERMONT.		MONTANA MISSION.	
<i>Bethel</i> —Christ Church, of which for Jaffa, \$5.	15 00	<i>Virginia City</i> —St. Paul's	9 70
VIRGINIA.		LEGACY.	
<i>Albemarle Co.</i> —St. Anne's Parish, Christ Church.....	5 00	<i>R. I., Providence</i> —Mrs. Abby Harris Man....	250 00
<i>Alexandria Co.</i> —St. Paul's, "A Member," \$20; through Wo. Aux., for Jaffa, \$10.....	30 00	MISCELLANEOUS.	
"Mrs. B.", through Rev. H. Suter.....	5 00	Interest.....	150 00
<i>Bedford Co.</i> —Liberty, "L.".....	10 00	Sale of goods, Africa.....	11 75
<i>Culpeper Co.</i> —Ridley Parish, Christ Church, for support of Rev. H. D. Page.....	8 75	"A Friend," for relief of Rev. P. E. Jones....	10 00
Ridley Parish, St. Paul's, for support of Rev. H. D. Page.....	8 75	"S. K.", for relief of Rev. P. E. Jones.....	5 00
<i>Fairfax Co.</i> —Upper Truro Parish, for support of Rev. H. D. Page.....	7 50	"Cash," for relief of Rev. P. E. Jones.....	10 00
<i>Henrico Co.</i> —Henrico Parish, Monumental Church, Mission Aid Society, for Japan.....	12 50	"A Christmas Mite".....	2 50
St. Andrew's.....	5 00	Proportion of amount received for General Missions during December (see page 78)....	444 72
<i>Loudoun Co.</i> —Shelburne Parish, St. James' Ladies Sewing Society, for support of Rev. H. D. Page.....	25 00		633 97
<i>Roanoke Co.</i> —Salem Parish, St. Paul's.....	7 50	Receipts for the month.....	3,648 64
		Amount previously acknowledged.....	52,495 99
	125 00	Total receipts since September 1st, 1884....	\$56,144 63
WESTERN MICHIGAN.			
<i>Battle Creek</i> —St. Thomas' S. S., through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio.....	5 20		
<i>Grand Rapids</i> —St. Mark's.....	35 50		
<i>Manistee</i> —St. Paul's, two Missionary Boxes..	1 37		
	42 07		

ANALYSIS OF RECEIPTS.

For "Specials".....	1,847 54
For work of the Committee for Foreign Missions (of which from Legacies, \$42,811.54)....	54,297 09
Total.....	\$56,144 63

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st, 1885.....	\$139,868 94
Liabilities for work performed, unaccrued September 1st, 1884.....	35,779 64
Net amount added since.....	11,138 73
	186,787 31
Receipts for four months, exclusive of "Specials" to be paid over and above Appropriation.....	54,297 09
Still required during the remaining eight months of the fiscal year to enable the Foreign Committee to meet all the items scheduled in the above mentioned appeal and close their books September 1st, next, on a cash basis.....	\$132,490 22

In the November-December SPIRIT OF MISSIONS, page 700, \$90, credited to the Church of the Advent, Louisville, Ky., should have been credited to St. Andrew's Church.

FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

GREECE.

Miss Marion Muir.....	Athens.
Widow Helene Zenophondulis.....	"
Widow Paraskevoula Atesa.....	"
Basili Skeny.....	"
Lekkas Skeny.....	"
Julius Henning.....	"
Georgia Nikolaedou.....	"
Peneiope Londou.....	"
Katrina Metallinou.....	"
Helene Metallinou.....	"
Also three Student Teachers.	

WESTERN AFRICA.

The Rt. Rev.	Missionary Bishop.
Cape Palmas District.	
The Rev. S. D. Ferguson, Bishop-elect (Liberian).....	Harper.
†The Rev. R. H. Gibson (Liberian).....	"
†The Rev. W. Allan.....	"
The Rev. M. P. Valentine Keda (Native).....	Cavalla.
The Rev. O. E. Shannon Hemie (Native).....	Hoffman Station.
†J. J. Neal (Liberian), Lay-reader.....	Harper.
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. E. A. Johnson (Liberian), St. Mark's School.....	Harper.
Mrs. Mary A. Young (Liberian), Matron.....	Cape Palmas.
Miss Margie McCullough Hne Kwede (Native), Teacher.....	"
Richard Killen Nyema (Native), Teacher.....	Rockbookah.
A. H. Vinton Foda.....	Cavalla.
E. W. Appleton Wade.....	Fishtown.
T. C. Brownell Gabla.....	Kabla.
Felix R. Brunot Tabla.....	Hoffman Station.
Thomas Collins Gyihi.....	Cavalla.
Peter Baldy Newville Keda (Native), Teacher.....	"
Nathaniel H. Farr Sie.....	Gravay.

Sinoe and Bassa District.

The Rev. Paulus Moort (Liberian).....	(In passage).
†The Rev. J. G. Monger.....	Sinoe.
†George A. Dunbar (Liberian), Lay-reader.....	"
†J. A. Herring (Liberian), Lay-reader.....	Bassa.

Monrovia and Cape Mount District.

The Rev. G. W. Gibson* (Liberian).....	Cape Mount.
The Rev. J. W. Blackledge (Liberian).....	Monrovia.
The Rev. Edward Huntie (Liberian).....	Crozier.
The Rev. Horatio C. Merriam Nyema (Native).....	Cape Mount.
†Mr. M. H. Freeman (Liberian), Lay-reader.....	Monrovia.
†J. D. A. Scott (Liberian), Catechist.....	Caldwell.
Lucius L. Herring (Liberian), Lay-reader.....	Cape Mount.
Mr. D. Francis Ware (Liberian), Teacher.....	"
Mrs. M. R. Brierley,* Teacher.....	"
Mrs. Gib-on.....	"
Miss Gertrude E. Ware (Liberian), Teacher.....	"

CHINA.

The Rt. Rev. WILLIAM J. BOONE, D.D., Missionary Bishop,†	Shanghai.
The Rt. Rev. S. I. J. Schereschewsky, D.D.....	(Absent).
The Rev. Elliot H. Thompson.....	Shanghai.
The Rev. Kong Chai Wong.....	"
The Rev. Yung Kiung Yen, M.A.†.....	"
The Rev. Hoong Neok Wool.....	Kia Ding.
The Rev. Wm. S. Sayrest.....	Chin Kiang.
The Rev. Zu Soong Yen.....	Kong Wan.
The Rev. Sung Lu Chun.....	Nan Ziang.
The Rev. Frederick R. Graves.....	Wuchang.
The Rev. Herbert Sowerby.....	"
The Rev. Ching Chong Wu.....	Shanghai.
The Rev. Sze Chia Hwai.....	Tsung Zu.
The Rev. Yun Yu Shi.....	Da Tsang.
The Rev. Yu Tang Chu.....	Shanghai.
The Rev. Arthur H. Locke.....	Hankow.
The Rev. Ching Pang Hsia.....	Wuchang.
The Rev. Shian Heng Yang.....	Hankow.

- * P. O. Address, care R. A. Sherman, Monrovia, Liberia.
 † These are not supported by the Board.
 ‡ P. O. Address, "St. John's College, Shanghai."
 § P. O. Address of all Missionaries in Wuchang and Hankow,
 "Care of United States Consul, Hankow, China."

The Rev. Sidney C. Partridge.....	Shanghai.
The Rev. Chih Jen Chang.....	Kia Ding.
The Rev. Kai Ching Li.....	Shanghai.
The Rev. Tsing Chang.....	"
The Rev. Chun Lin Kuf.....	Shanghai.
Henry W. Boone, M.D., Missionary Physician.....	Shanghai.
William A. Deas, M.D., 	Wuchang.
Edgar M. Griffith, M.D.....	"
Sung-Kwei Fong, Physician.....	Shanghai.
Mrs. Schereschewsky.....	(Absent).
Mrs. Thomson.....	(In passage).
Mrs. W. J. Boone.....	Shanghai.
Mrs. Sayres.....	"
Mrs. Graves.....	Wuchang.
Mrs. Sowerby.....	"
Mrs. Locke.....	"
Mrs. Kate J. Sayers, Trained Nurse.....	"
Mrs. H. W. Boone.....	Shanghai.
Mrs. Partridge.....	"
Miss Martha Bruce.....	(In the U. S.)
Miss Sara E. Lawson.....	Shanghai.
Miss Esther A. Spencer, Teacher of English.....	"
Miss Jessie A. Purplet.....	"
Miss Wong.....	"
Also six Candidates for Holy Orders, and fifty-four Catechists, Teachers, etc. (Native).	

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop, Tokio.

The Rev. A. R. Morris.....	Osaka.
The Rev. Clement T. Blanchet.....	"
The Rev. Theodosius S. Tyng.....	Osaka.
The Rev. John McKim.....	"
The Rev. F. K. Woodman.....	Tokio.
The Rev. Nobori Kanai.....	"
The Rev. Masakazu Tai.....	"
The Rev. J. Thompson Cole.....	"
The Rev. Henry D. Page.....	"
Henry Laning, M.D., Missionary Physician.....	Osaka.
Francis W. Harrell, M.D.....	Tokio.
Mr. James McD. Gardiner, Head Master.....	(In the U. S.)
Mr. John H. Molineux, Teacher.....	Osaka.
Mrs. Tyng.....	"
Mrs. McKim.....	Tokio.
Mrs. Woodman.....	"
Mrs. Gardiner.....	(In the U. S.)
Mrs. Laning.....	Osaka.
Mrs. Page.....	Tokio.
Mrs. Molineux.....	"
Miss Sarah L. Riddick.....	Tokio.
Miss Emma Verbeck.....	"
Miss Rebecca F. Falls.....	"
Miss Mary Mailes.....	Osaka.
Miss Emma Williamson.....	Tokio.
Miss Frances J. Shaw, Trained Nurse.....	Osaka.
Also twenty-five Catechists, Teachers, Lay-readers, and Bible readers (Native).	

HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers and have been appointed Missionaries for the present fiscal year.

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.	
The Rev. St. Denis Baudy.....	Port-au-Prince.
The Rev. Pierre E. Jones.....	Jeremie.
The Rev. Charles E. Benedict.....	Aur Cayes.
The Rev. Louis Duplessis Ledan.....	Torbeck.
The Rev. Alexandre Battiste.....	Port-au-Prince.
The Rev. Francois J. Brown.....	Gros Morne.
The Rev. Hyacinthe Michiel.....	Trianon.
The Rev. Jean J. Constant.....	Buteau.
The Rev. Theodore F. Holly.....	Port-au-Prince.
The Rev. S. U. L. Bastien.....	Aoul.
The Rev. Daniel Michel.....	Petit Fond.
Alonso F. B. Holly, Teacher.....	Port-au-Prince.
Miss Alice A. Baker, Teacher.....	"

There are besides, one Clergyman, temporarily absent, three Candidates for Holy Orders, Seventeen Lay-readers and Catechists, five Day-school Teachers, and seven Sunday-school Teachers, who receive no support, at least from the United States.

Boxes and Parcels for Foreign Missions.

BOXES and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	1 ct.
CHINA.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	2 cts.
Book Packages, each two ounces or fraction thereof.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	1 ct.
Book Packages, each two ounces or fraction thereof.....	5 cts.
HAITI.—Steamers [Fortnightly]. Postage 5 cents. Newspapers and Books for each two ounces or fraction thereof.....	1 ct.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	1 ct.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

FEBRUARY, 1885.

THE Monthly Meeting of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held in Room 21 Bible House, New York, on Thursday, February 26th, at 10.30 A.M.

All Diocesan Officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

CHRISTMAS BOXES.

EVERY year, in the midst of the summer, or even earlier it may be, the inquiry is made of our Missionary teachers, "What would you like for gifts for your schools next Christmas?" But though the inquiry may seem unseasonable, the response comes none too soon, for very early the Societies must be set to work upon boxes that have to go to Cheyenne River Agency or Pine Ridge, and that must be sent long before December if they would bring added joy at Christmas time to the Mission stations there. These Christmas boxes are now a recognized institution, and are fully expected in the various Missions, and great is the disappointment in any case if one fails to come. For them we are indebted not only to regular Branches of the Auxiliary. A Sunday-school may send one, or a Sunday-school class; a few friends may gather together and prepare one, or two or three children interested to do so, may, with the help of mother, aunt or friends, send gifts sufficient to supply a school. It is wonderful how much can be bought with how little money. One box containing gifts for eighty-three children was provided for \$5. With the same amount, in another instance, two hundred gifts were purchased; and again, bountiful provision for seventy-five children was made with an expenditure of little more than \$10. We state this to encourage many more than have already engaged in it, to take up this work another year. In hardly any other case can a little be turned to so good account. We give this month various letters of acknowledgment and accounts of Christmas festivities, as encouragement in this work.

EAST CAROLINA.

FROM MRS. F. S. JACKSON, ST. BARNABAS'
SCHOOL.

WILMINGTON, N. C.,

December 29th, 1884.

I DID wish so much that our kind friends could have spent at least five minutes with us at our Christmas festival. Our tree was

lovely, and we had a present for every child. All were smiling and happy. We practiced, for a short time, some carols that came to us in the box, and they sang them well. Mr. Brady held a short Service, after which he and I gave out the presents. I am delighted with the book of Bible stories you

so kindly sent us. The children are unable to express their delight. I allow those who read well to take the book a while, and the others sit still and listen. I think it supplies a need long felt in the school.

Clothing for the children is very much needed. I had a small class of girls whom I tried very hard to keep neat and clean. I gave them many a lecture, and sometimes took their dresses and gave them out again. By mistake, I once gave one of the little girls a pair of thick knitted gloves. Imagine my mortification, one hot Sunday in June, to find my little pet in church in a very thin white dress and with her hands reverently crossed on her breast, as if her special object

in being there was to show off the finery of her knitted gloves.

The children worked very faithfully to decorate first the church and then the school-house. I noticed a vein of sadness running through the school, and occasionally I would hear some one exclaim "Poor Nancy!"

I think I have told you of her before. She was a girl who used to do the most difficult part of the trimming. She was an invalid for four years, and suffered most painfully. During her illness she would send for her portion of work for the church, to do at home. I felt sad as well as the children, for I miss her willing heart and nimble fingers very much indeed.

VIRGINIA.

FROM MRS. H. W. BURGWIN.
 ASPINWALL, CHARLOTTE, Co.,
 January 5th, 1885.

YOUR kind letter found me in the bustle and confusion of Christmas, preparing for our festival, which came off on Saturday, December 27th.

Many friends proffered assistance, and as many hands make light work, we soon had a tree beautifully prepared and an object of great delight to those who scarcely see the light of day in their little cabins, and who look forward to Christmas as the one great event of the year.

Long before the hour appointed they began to pour in, standing around windows, and gazing with all their eyes at the wonderful things displayed; and when at last, after weary waiting, the signal was given them to enter, their excitement and happiness knew no bounds.

After gazing to their heart's content, the moment of supreme delight arrived, when the distribution began, and Mr. Burgwin standing on a high chair, to the peril of life and limb, called them up two together, their faces all aglow with happiness, to receive their gifts. Each received a large bundle of candy, plenty of toys and various other things, beside a good supply of clothing. I could hear them asking each other, "What is you got?" "What Miss Nannie give you?"

I got the little book of Bible stories, and will read it to my scholars. They delight so much in pictures. I have some few in my school-room of which they never tire.

They are much fonder of books and reading than formerly, but are often at a great loss to know what to select. I have a good many odd volumes that have been sent, which are kept in the school-room for their use. One girl, very stupid and ignorant, came to me with Herschel's Astronomy, and said she wished to read it. I said "Oh, no; you cannot understand that; it is all about the heavenly bodies and the stars." She answered very naively, "But I want to know 'bout de stairs!" Another came with the Revised Prayer Book, and wanted to read that. I believe they would read Butler's Analogy or any other profound work.

My schools are very large this winter; day-school, 86; and Sunday-school very large and well attended. I am much indebted to Miss Helen Gordon, of Boston, for her question books.

FROM MRS. M. PAYNE.

PETERSBURG, January 6th, 1885.

We had our first severe winter weather about Christmas, but though the evening was most inclement, the usual crowd of young people and children and parents and friends gathered together for the Christmas festivities. The tree was beautiful. The Services were bright as usual, made only more charming by fine chants and carols, all chosen by the young organist.

After the Evening Service one child from each Department was called up and recited a beautiful piece in his very best manner. The little dot of a child from the Fifth De-

partment excelled all, though all did well. She could not have been more than five years old, and yet she did not hesitate in the least, and spoke with proper emphasis. Mrs. Morgan was quite proud of her, as well she might be, as I think this is only her first year in the school.

After the children finished their recitations a carol was sung, and then Miss Carter gave them a bright little talk.

Although we had not so many presents as usual, with the business depression all over

the country, I wonder we had as many as we had. An orange and bag of candy and a cake snowball made all right, and all went to their homes glad of heart, and quite sure there is no other school quite like St. Stephen's.

All spent a happy Christmas, and on New Year's Eve Mr. Cooke, as usual, utilized the watch-night Service by the paying of church arrears, and putting away of all ill feeling, or rather, coldness of feeling, which sometimes separates even Christian friends.

SOUTH DAKOTA.

FROM MRS. KINNEY, ST. JOHN'S SCHOOL.

CHEYENNE RIVER AGENCY,

December 27th, 1884.

THE weather for the past two weeks has been the coldest I ever experienced, not excepting that dreadful winter four years ago. The mercury has not stood above zero for a fortnight, and has marked 10, 20, 30, and—on Christmas Eve—41½ degrees below. We were obliged to abandon the school-room several days, and did little but hover near fires, eat and sleep. Existence was all.

This made our Christmas work harder than usual, for the rooms and halls not actually in use were so cold.

It seemed out of the question to have our entertainment in the evening, so we changed the hour to two in the afternoon.

Notwithstanding the intense cold nearly all our friends came from Fort Bennett, and about one hundred and fifty Indians were present. The girls were full of animation, and acquitted themselves with credit. The carols and hymns were very pretty, and the girls seemed to forget themselves in singing.

We brought forward a younger class of girls in most of the exercises, and we felt particularly pleased with them. Seven little girls, the oldest, who personated Santa Claus, twelve years old, quite distinguished themselves in a sort of musical dialogue, which introduced the tree. This received a good many compliments, I believe. One of the older girls played for the whole entertainment; a little girl rang a bell as one thing succeeded another, and the girls managed it all by themselves, with only a little help in dressing. We like to make them depend upon themselves.

The tree was beautiful, with an abundance of presents, thanks to kind friends in the East. Mr. Welsh was very generous, and

much excellent help came from Middletown. How much they have done for us first and last! The girls were delighted with their presents, and are as happy as they can be. The new girls "who never saw Christmas before," as some of our older girls express it, are worth seeing. It must seem beautiful to them, the evergreens with the light and warmth and cheer. Poor children! a gentleman present said it was the happiest time of all their lives, and I suppose it is.

Now that it is all over, they return to routine work without the least show of reaction, and are quite ready for lessons and daily tasks. They are steadily improving in every way, and I feel sure if, when the time comes, they will only marry men who will work, they will be capable of doing their part.

FROM MRS. J. H. JOHNSTONE, ST. MARY'S SCHOOL.

SPRINGFIELD, DAKOTA,

January 5th, 1885.

Christmas was certainly a joyous day with us. The festivities began the night before, when Hope School had their tree and extended an invitation to St. Mary's, which we were all glad to accept.

They had a beautiful tree, sang a number of pretty carols, and, after the distribution of presents, had candy, apples, and cake, which the older persons enjoyed quite as much as the children.

The next morning St. Mary's girls rose very early and sang two carols in front of the Bishop's window at Hope School. They were anxious he should be awakened Christmas morn if not by the sound of a merry chime of bells, at least by the belles of the neighborhood!

At seven o'clock we met in the school-

room for Morning Prayer. We began the Service by singing the Magnificat, and closed with the carol, "CHRIST was born of maiden fair."

At breakfast the girls had each a pretty handkerchief and card sent by a gentleman in Buffalo, New York. At eleven o'clock we all went to the church and listened to a sermon by the Bishop. Our dinner was served at 2 P.M. The parlor, dining and school-rooms were trimmed with evergreens, the girls doing most of the work. Our tree had been put up in the school-room Wednesday, ready for decoration, and as we were to have it Christmas night, we were obliged to get it in readiness the same afternoon; six of our largest girls assisted in the preparations. Miss Knapp very kindly loaned us some ornaments to beautify our tree, and although small, it looked very pretty.

The Bishop had a short Service at the church at 7 P.M., hoping to reach some who are not in the habit of attending Service at ordinary times. His plan was successful. The church was well filled, and a large number were there who are not church-going people.

After Service the Bishop, Mr. Gardiner, from Middletown, Miss Knight and the Hope School children (Mrs. Knapp, I am sorry to say, was not able to be with us, owing to her frail health), with several of the village people and a number of Indians from Santee, friends of the girls, came in, as many as we could make comfortable in our small school-room.

The children marched into the school-room, and formed a double semi-circle around the tree, and after singing a carol,

recited selections according to an arrangement, which we followed, carried out in Trinity Church Sunday-school, Boston. This recitation was followed by carols and an address by the Bishop, and then the gifts were distributed.

After the distribution of gifts we had cake and apples, the latter being part of a Christmas present. Mr. Turner, our grocer, sent us a barrel of beautiful red apples, on Christmas morning. Miss Ives and Sister Mary sent some oranges which the girls enjoyed next morning for breakfast.

We had some beautiful dolls sent by a lady in Tarrytown, N. Y., and some kind friends in Cleveland, Ohio. A number of other nice things from some young women of the Church of the Good Shepherd, Dedham, Mass., and in boxes which came early in the season from Trinity Church, Boston, and Frankford, Penn., had been put aside for Christmas. We had an abundance for all the girls, and a gift for each of the Hope School children. I wish I could tell the kind senders how much Miss Francis and I feel indebted to them all for thus making our Christmas such a joyous, happy day.

Several of our girls went home after Christmas to spend a few days, but we began school work again on the 29th of December. Indians think very much of the school-room work and never care for holidays, unless in order to go visiting their friends, of which they are very fond. January 1st was a holiday, and I was besieged for materials for doll dress-making, and what a busy day it was with both big and little; the large girls were just as much interested as the smaller ones.

FOND DU LAC.

FROM THE REV. E. A. GOODNOUGH,
ONEIDA, WISCONSIN,
January 7th, 1885.

WE have had once more a very happy Christmas. The Indians, old and young, entered heartily into the spirit of the Festival. The Services Christmas Day were truly interesting. We had the tree on Christmas Eve. The school children and the old, poor and sick people were made happy, or at least more comfortable, by the good gifts sent to them by the Woman's Auxiliary. Fifty-four girls and fifty boys belonging to the school received gifts of suitable clothing. For these good presents they are truly grateful. They wish me to thank you on their

behalf for sending clothing to them, as without it, they could not attend school. They are now coming to school again nicely clothed. The help thus given them encourages their parents to make up to them what may be lacking in the matter of clothing from your boxes, and it does my heart good to see them coming to school these cold mornings so comfortably clad and looking so happy.

You doubtless know how my people have been striving for years to build a new church and that their savings for this purpose have been swept away. Their loss in this regard is a cry for help such as must stir the heart of every one.

MEXICAN MISSIONS.

The Mexican League.

Mrs. ———, *President.*

Miss CHARLOTTE A. HAMILTON, *Secretary*,
17 West Twentieth Street, New York.

Miss M. A. STEWART BROWN, *Treasurer*,
59 Wall Street, New York.

FEBRUARY, 1885.

AN ENGLISH SPEAKING CONGREGATION.

EXTRACT from letter received by the
Corresponding Secretary of the League:

MEXICO, December 2d, 1884.

We have just had a delightful visit from Bishop Elliott, who has been stirring the people up to consider the great importance and need of supporting an Episcopal church here. He did all he could and formed a church organization, appointing vestrymen and wardens, and naming it Christ Church, so that it has taken quite a decided

character. It only remains now for the people to endeavor to meet the support of a clergyman, if he is sent out, and a canvassing is going on for that purpose, which I hope will have a favorable issue.

The last few Sundays the Service has been very well attended. Bishop Elliott, before he left, formed also a Ladies' Aid Society which I think will do good if carried out on his plan. We have twenty-two members. Twenty-three persons were confirmed during the Bishop's visit.

ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from June 27th, 1884, to January 1st, 1885.

CONNECTICUT.		Miss Grace H. Semmes.....	5 00
<i>Bridgewater</i> —Rev. W. B. Colburn.....	15 00	<i>Mechanicsville</i> —Miss E. S. Vernon.....	5 00
DELAWARE.			583 15
<i>Wilmington</i> —Rt. Rev. Alfred Lee, D.D., for Mr. Maruri.....	50 00	MASSACHUSETTS.	
GEORGIA.		<i>Andover</i> —Christ Church, for Orphanage.....	1 12
<i>Marietta</i> —Mrs. M. C. Bolan.....	5 00	<i>Boston</i> —Through Mexican Division, Branch Wo. Aux.: Trinity Church, \$8.34; "A Member," for Mrs. Hooker's Orphanage, \$10; "F.", \$2; Emmanuel Church, \$28; St. Paul's, \$10; South Boston, St. Matthew's, "A Member," \$2; "In Memoriam," for Mrs. Hooker, \$5; "A Member," \$1; Longwood, Church of Our Saviour, \$26; Lynn, St. Stephen's, for Mrs. Hooker's Orphanage, \$22; Newton Lower Falls, St. Mary's, \$7; Quincy, Christ Church, "for the work," \$2.35; for Mrs. Hooker's Orphanage, \$20; "Mexican Missions," \$1; Newton, Grace, 25 cts; for Mrs. Hooker's Orphanage, \$2; Miss E. Cushing, \$5	151 94
IOWA.		For Clergy in Mexico: Trinity Church, Boston, \$10.10; Dorchester, St. Mary's, \$1; Melrose, Trinity Church S. S., 40 cts.; Newton, Grace, \$1; Peabody, St. Paul's S. S., \$1.....	13 50
<i>Clinton</i> —S. J. Miles, for Mrs. Hooker's Orphanage.....	5 00	(South)—St. Matthew's, "H. W. N.".....	10 00
KENTUCKY.		Sunday-school Penny Collections: Trinity Church S. S., Boston, \$1.78; Church of the Good Shepherd S. S., 67 cts.; Dedham, St. Paul's, \$1; Various, \$20.19.....	23 64
<i>Louisville</i> —Branch League, of which for Francisco Puerto, \$8, a Christmas gift for Francisco Puerto, \$33.....	91 00	<i>Cambridge</i> —St. James', for Mr. Maruri.....	3 00
LONG ISLAND.			203 20
<i>Bay Ridge</i> —Rev. J. A. Aspinwall, for Pedro Aguilar.....	10 00	MISSOURI.	
<i>Brooklyn</i> —Christ Church, Rev. L. W. Bancroft, D.D., \$10; Mrs. Richard Bradford, \$5; Mrs. P. B. Kissam, \$10; F. H. Tunbridge, \$2.....	27 00	<i>St. Louis</i> —Miss C. Gaute.....	5 00
Woman's Missionary Association of Long Island: "A Friend," for education Pedro Aguilar, \$5; "A Friend," through Mrs. Peck, 50 cents.....	5 50	NEW HAMPSHIRE.	
"S. F." for Mr. Gonzalez.....	5 00	<i>Portsmouth</i> —"A. E.".....	2 50
Mrs. D. J. Lyons.....	6 00	NEW JERSEY.	
Mrs. H. T. Brown.....	5 00	<i>Asbury Park</i> —"A Friend of the Mexican Mission".....	2 00
	58 50	<i>Elizabeth</i> —St. John's Intermediate S. S. class, for "St. John" Scholarship.....	30 00
MARYLAND.		"Bishop Scarborough" Scholarship.....	5 00
<i>Baltimore</i> —Through Wo. Aux., Grace, Mrs. Barrett and Mrs. Keith, for Clergy in Mexico Mrs. Amelia C. Hinks' bequest for "Church of Jesus".....	487 50	<i>Mount Holly</i> —Mrs. Bowne.....	5 00
<i>Baltimore Co.</i> —St. Denis, Avalon, S. S. Mite Chests.....	5 00		42 00
<i>Frederick</i> —All Saints' Parish, five cent collection, \$25.15; Branch League, five cent collection, \$13.50.....	88 65		
<i>D. C. (Georgetown)</i> —Mrs. Jane J. Dallam.....	2 00		
(Washington)—"Hope".....	10 00		
"A. S. M.".....	10 00		
Miss E. S. Wade.....	10 00		

NEW YORK.

<i>Dansville</i> —"E. L.".....	1 00
<i>Ithaca</i> —"H. M. H.".....	10 00
<i>New York</i> —Ascension, through Woman's Mission Association, "From Friends," for the work in Mexico, \$20; Mrs. Peabody, \$5; Miss Collins, \$10; J. B. Ireland, Esq., \$5; "A Friend," \$20.....	60 00
Calvary, through Woman's Foreign Mission Association: Miss Hamilton.....	50 00
For Scholarship in Mrs. Hooker's Orphanage, \$60; for the work, \$40.....	100 00
Grace, for Mrs. Hooker's Orphanage, Miss Adelaide Hamilton, \$5; Miss Alice Hamilton, \$5.....	10 00
Holy Communion, Mrs. Isaac Abbatt, \$5; "H. E. N.", \$25.....	30 00
Church of the Holy Trinity, through Woman's Missionary Association, for Mrs. Lever's salary, \$50; Mrs. N. S. Harris, for the Clergy in Mexico, \$5; Mrs. G. Woods, \$5. Incarnation, Mrs. Oakley (subscription), \$2; S. S., for Mrs. Hooker's Orphanage, \$20. St. George's, Mrs. Charles Tracy, \$10; Miss Tracy, \$5.....	15 00
St. Thomas', Young Ladies' Mission Association: for "William E. Bunker (Memorial)" Scholarship, \$30; "Minnie M. Halsted" Scholarship, \$20; "Rev. Frederick Courtney" Scholarship, \$30; "C. D. L.", \$20; "Annie M. Dortic" Scholarship, \$20; for Lina Mota: the Society, \$20; Mrs. Lane, \$20; Miss A. B. Halsted, \$30; Miss Patterson, \$5; Miss Clara Marsh, \$5; Ladies' Missionary Association, Mrs. H. S. Leavitt (of which for Lina Mota, \$4); \$6.....	206 00
For Joquingo.....	270 00
Through the Rev. Abbott Brown.....	1 52
Mrs. J. M. Martin (subscription), \$7; donation, \$15.....	22 00
For Mr. Rodriguez.....	20 00
For Pedro Aguilar's expenses to Mexico: Church of the Ascension, \$10; Rev. Abbott Brown, \$10; Miss H. Brown, \$50; Mrs. G. A. Brown, \$10; proceeds of sale of rifle, \$15; "F. R.", \$10; James M. Brown, Esq., \$25.....	130 00
Miss J. C. Smith.....	5 00
"Cash," for Pedro Aguilar.....	4 00
"Cash".....	05
<i>Poughkeepsie</i> —"A. E. C.".....	10 00
<i>Saratoga Co.</i> —"Anonymous," for Scholarship in Mrs. Hooker's Orphanage.....	25 00
<i>Sing Sing</i> —Miss L. Easton, for "Rev. Alexander H. Vinton" Scholarship.....	40 00
<i>Yonkers</i> —Mrs. J. H. Clark, \$30; Mrs. Blake, \$5.....	35 00

NORTH CAROLINA.

<i>Wilmington</i> —Mrs. George Davis.....	2 00
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NORTHERN NEW JERSEY.

<i>Orange</i> —Grace S. S., for "Grace" Scholarship Through Mrs. Henderson, for "Julia Starkey" Scholarship, \$19; for Mr. Gonzalez, \$1.....	50 00
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OHIO.

<i>Cleveland</i> —Trinity Church, for "Bishop Bedell" Scholarship, \$40; "J. P. Boardman" Scholarship, \$40.....	80 00
<i>Gambier</i> —The Rt. Rev. G. T. Bedell, D.D., for salary of a Missionary.....	250 00

PENNSYLVANIA.

<i>Norristown</i> —Miss E. Brown.....	5 00
<i>Philadelphia</i> —Christ Church (Germantown), \$50; Mrs. M. J. Clewell, \$10.....	60 00
Epiphany S. S., for Presbyter Gonzalez.....	40 00
Grace, Rev. R. F. Alsop, \$25; S. S., \$64.00. (Bustleton)—St. Luke's S. S.....	89 09
(Frankford)—St. Mark's S. S., for Mrs. Hooker's Orphanage.....	4 26

St. Matthias' S. S., for Mrs. Hooker's Orphanage.....	25 00
St. Peter's S. S., for "Cruz Morena" Scholarship.....	43 86
(West)—Church of the Saviour, for "Margaret A. Newbold" Scholarship.....	60 00
Foreign Committee of Wo. Aux.: Grace, Woman's Missionary Society, for Mrs. Hooker's Orphanage, \$29.75; "Bishop Stevens" Scholarship, \$10; Church of the Holy Trinity, West Chester, for Mrs. Hooker's Orphanage, \$40; Church of the Mediator, Mrs. Charles Foster, \$5; Church of the Saviour (West), for Mr. Gonzalez, Mrs. C. H. Graff, \$3; Mr. C. F. Graff, \$1; Mr. W. Baer, \$1.....	89 75
Branch Woman's Union Missionary Society, for Mrs. Hooker's Orphanage.....	100 00
(West)—Christ Church Home, Mrs. Sophia Hemp.....	5 00
The Rev. James Saul, D.D., for Mrs. Hooker's personal benefit, \$100; for Mrs. Hooker's Orphanage, \$100.....	200 00
Through Mrs. Alexander Brown: Mrs. John Bohlen, \$25; Miss C. M. Bohlen, \$25.....	50 00
Mrs. C. H. Clark, for Mrs. Hooker.....	10 00
Miss Mary Paul.....	5 00
Miss M. H. Alexander, for Mr. Gonzalez.....	1 00
Miss Anna Blanchard.....	25 00
Miss Harriet Blanchard.....	25 00
Mrs. D. R. Goodwin.....	50 00
Reading—Miss C. C. Gries, for Mrs. Hooker's Orphanage.....	5 00
Wilkes Barre—"Friends of the Cause".....	100 00

PITTSBURGH.

<i>Pittsburgh</i> —Through Branch League: Calvary S. S., for "Calvary" Scholarship, in Mrs. Hooker's Orphanage, \$40; quarterly subscription, \$1; "R. O. B.", for Scholarship in Mrs. Hooker's Orphanage, \$10; St. Andrew's collection, for general work, \$310; "Church of Jesus," \$10; for Mrs. Hooker's Orphanage, \$2; "G. W. J. B." Scholarship, \$60; Christ Church, Allegheny, "Roseberg" Scholarship, \$40; Trinity S. S., for "Bishop Kerfoot" Scholarship, \$60; Calvary, for "R. O. B." Scholarship (one-quarter), \$10; "Berean" Scholarship, \$10; Trinity Church, yearly subscription, \$2.....	555 00
St. Andrew's, Young Ladies' Sewing Society, pledge for Mrs. Hooker's Orphanage.....	60 00

VIRGINIA.

<i>Culpeper Co.</i> —Calvary.....	2 24
Christ Church.....	4 37
St. Paul's.....	5 00
<i>Danville</i> —Epiphany, "A Member".....	4 00
<i>Ivy Depot</i> —Rev. J. A. Greaves.....	5 00
<i>Pedlar Mills</i> —Rev. J. P. Lawrence.....	4 85
<i>Petersburg</i> —Grace.....	20 00

WEST VIRGINIA.

<i>Charlestown</i> —Zion, \$21.25; through Branch League, for Scholarship, \$15; Grace S. S., for Mrs. Hooker's Orphanage, \$3.33; for General Work, \$12.....	51 63
<i>Parkersburg</i> —"Anonymous," of which for Mrs. Hooker's Orphanage, \$1.....	2 00
<i>Shepherdstown</i> —Mrs. A. R. Andrews.....	5 00

WESTERN TEXAS MISSION.

<i>Little Cane</i> —"O. W. R.".....	12 18
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CANADA.

<i>Hatley (Quebec)</i> —Miss Emily Brown.....	1 00
Receipts for six months.....	4,339 15
Amount previously acknowledged.....	2,058 94

Total receipts from April 30th, 1884..... \$6,398 09

. Contributions are earnestly solicited, and may be forwarded to the Treasurer of the Mexican League, Miss M. A. STEWART BROWN, care of Messrs. BROWN BROS. & Co., 59 Wall Street, New York.

All funds will be forwarded through Messrs. BROWN BROS. & Co., and disbursed by an officer of the London Bank of Mexico and South America, who has most kindly accepted this office, for the support of those branches of the work approved by the Mexican Commission of Bishops.

AMERICAN CHURCH BUILDING FUND COMMISSION.

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OFFICE: 26 BIBLE HOUSE, NEW YORK.

PARAGRAPHS.

FELL asleep in CHRIST, at his home in Brooklyn, very early in the morning, the first day of the week, January 4th, 1885, the Rev. NOAH HUNT SCHENCK, Doctor of Divinity, Rector of St. Ann's Church, and Member of the Board of Trustees of the American Church Building Fund Commission. Blessed are the dead which die in the LORD. They rest from their labors, and their works do follow them!

At a meeting of the Board of Trustees of the Commission, held at the office on Tuesday, January 13th, a Committee was appointed consisting of the Rt. Rev. John Scarborough, D.D., the Rev. Morgan Dix, S.T.D., and the Rev. William S. Langford, D.D., to prepare for entrance upon the minutes of the Commission, and for publication, a paper in memory of the late Rev. Dr. Noah Hunt Schenck.

At the meeting of the Trustees held on January 13th the following loans were granted, to aid in building churches: To a mission in the Diocese of Missouri, \$150; to a chapel in the Diocese of Minnesota, \$400; to a mission in the Diocese of Western Michigan, \$500; to a chapel in the Missionary Jurisdiction of South Dakota, \$500; to a mission in the Diocese of Pittsburgh, \$500; to a mission in the Diocese of Michigan, \$300; to a church in the same diocese \$300; to a church in the Diocese of Western New York, \$1,000.

The Commission received a week or two ago an anonymous gift from "A Friend" in Massachusetts of \$2,000.

George Müller, of Bristol, England, said in Philadelphia, during his visit to that city, that he had received over *three millions of dollars* in answer to prayer, for carrying on his religious work. Here is both an encouragement and a rebuke to many Christian undertakings: an encouragement as showing that God is the hearer and the answerer of prayer: a rebuke for lack of faith in prayer, and for too much emphasis placed upon human machinery.

The Rev. Thomas Shields Malcom, A.M., of Philadelphia, writes: "A German citizen in this city has recently given \$250,000 for a German Hospital! May some noble Episcopalian, man or woman, do likewise for the Church Building Commission. Your work, in the sight of Jesus, is a most important one. May you be enabled to say with the Apostle Paul, 'I can do all things through CHRIST which strengtheneth me!'"

The Right Rev. Dr. McLaren, Bishop of the Diocese of Chicago, issued upon St. Andrew's Day a pastoral letter to the clergy and laity of his diocese, in which he urgently requested each congregation to contribute, on some LORD'S Day before Ash Wednesday for the benefit of the Building Commission. The Bishop also expresses a

wish that individuals may be moved to make special and generous gifts to the important work of the Commission.

The expressions of gratitude received from churches and missions aided by the Commission are very touching. It cannot be said with too much emphasis that the Commission has already earned all it has cost in this one respect, apart from other departments of usefulness, namely, in saving, by prompt loans in the hour of extreme necessity, property to the Church which otherwise would have been alienated and lost.

At a meeting of the Board of Trustees held October 23d, loans were voted as follows: To a church in the Diocese of Easton, \$2,500; to a church in the Diocese of Indiana, \$750; to a church in the Diocese of Iowa, \$800; to a mission in the Diocese of Central New York, \$200; to a church in the Missionary Jurisdiction of West Africa, \$1,000.

The population of our country is increasing with extraordinary rapidity. In the wealthy cities grand churches arise to meet the new wants. In the vast West, where the prairies and forests give place to new settlers, mission chapels are needed, and the Commission renders help to build them.

The Church in great cities is taking increased interest in improving the condition of the poor. Mission rooms are required, in which not only religious services can be held of a simpler nature than those in the parish churches; but, also, where mothers' meetings, temperance clubs, choral meetings, social gatherings, and other beneficial works may be held for the benefit of those who are in dangerous nearness to city temptations. The Commission helps to build these also, when aid is imperatively needed, and when the state of the treasury permits.

Except for the fact that we have become accustomed to marvellous revelations of western growth, the figures given in the last annual report of the Land Office would seem hardly credible. During the year ending with June last there were sold of the public lands no less than 26,834,041 acres, the great

bulk of the sales being made in the States and Territories of the Northwest. Dakota leads the list with more than two-fifths of the total, 11,082,815 acres having been taken up in that Territory. Nebraska stands second, with 3,105,815 acres; Minnesota third, with 1,646,468, while Kansas, California and Washington Territory each have over 1,000,000 acres sold credited to them.

The growth of Dakota during the last two or three years has probably surpassed anything in the history of the country. In the fiscal year of 1881 only 4,500 acres of land were sold in the Territory. The building of the Northern Pacific Railroad, however, opened the region to easy access, and the sales jumped in 1882 to about 4,500,000 acres. This total was doubled in 1883, and the record for the past year shows an increase of about one-fourth over those enormous figures. Towns spring up almost in a day, and develop into considerable cities within a year. The population increases with great rapidity. The number of homesteads taken up during the last year was 25,000, each of which is supposed to represent a family.

The growth of population in the West is followed by a rapid increase in educational facilities. Flandreau is a town in the southeastern part of the Territory of Dakota, which had but 471 inhabitants when the census of 1880 was taken. An eastern professor is now there, arranging plans for the building of a well endowed college. A corps of teachers has already been engaged to begin work as soon as the buildings, which will be large and commodious, are ready for occupancy, and there is no question about a hearty patronage of the institution. This is only a sample of the way in which education is fostered. No less than five universities have been founded in the Territory within the last year.

The sum required to restore St. Michael's Church, Coventry, England, is \$175,000, and \$60,000 has been expended in the restoration of one of the doors of Westminster Abbey.

The endowments of three of our colleges, Girard, Columbia, and Harvard, are respectively \$10,138,000, \$6,250,000, and \$4,500,000.

It was reported at the Baptist State Convention at Rome, N. Y., that during the last fifteen years its educational endowments had increased from \$300,000 to over \$2,000,000.

The Church Extension Society of the Methodist Church, during the seventeen years of its existence, has collected and disbursed \$1,920,752. From building one church a week throughout the year the society has now reached nine a week, and expects soon to make the number two a day.

The Presbyterians of the State of New York are endeavoring to raise \$500,000 as an endowment fund for Hamilton College. Up to the 1st of July last they had paid \$57,779 into the treasury of the college, and the Synod has urged that the churches and private individuals contribute liberally to the fund during the present synodical year.

A movement has been inaugurated for greatly increasing the number of Wesleyan chapels in the British metropolis. The object, as stated, is to provide additional chapels and mission rooms in the neglected districts of the great city. Sir William McArthur has given \$50,000 for the purpose. His brother, Mr. A. McArthur, has given \$25,000. Promises have been liberally made by others, and it is expected that the whole sum required (\$250,000) will be secured in a few days. "The Bitter Outcry of Outcast London," has aroused all the churches and the well-to-do classes, and this Wesleyan Metropolitan Chapel Building Fund is one of the results.

The Methodist Church is endeavoring to make its centennial year prominent in educational donations. A \$40,000 professorship has just been given to one of their colleges in Boston by Alden Speare, of that city, in memory of his daughter.

In carrying on our work we sometimes meet the objection that it is not wise to create a fund. One says, "Let each generation do its own work." Another, "The history of funds is a history of disaster." On the contrary, in every department of educational and religious work experience proves the vast benefits derived from endowments. The facts and figures we have given

in the preceding paragraphs furnish proof of this statement. Let us busy ourselves, not in raising objections, but in completing the Fund.

In every enterprise prophets of evil are found. Some say, "It cannot be done." Others, "It is not worth doing." Others, "If it is done, it will not abide." It is so much easier to find fault than it is to help. The Commission must have its infancy, its youth, its manhood. Other church-building societies, now accomplishing a vast work, emerged into success from hindrances and discouragements. The Commission breaks its way through impediments. Time and patience will bring the desired achievement.

In 1860 the establishment of Herr Krupp at Essen had 1,764 workmen, and now employs about 20,000, or, counting the women and children, 65,381 persons. This to manufacture arms for the destruction of human life! The world does not stint expenditure of money and labor in carrying on its undertakings. If the Church of CHRIST poured forth its treasure, and gave the toil of its members, in the same proportion, how long before the kingdoms of this world would become the possession of the Prince of Peace?

The Building Fund Commission has already extended its beneficent work to the remotest corners of our country. Let us go forward multiplying places for gathering congregations, and for the worship of God, and for the preaching of the Gospel. Every church edifice built becomes a light kindled in a dark place. By its influence the intellect of man is quickened and moral regenerations are accomplished. The churches should dot all our prairies, and shine on the mountain-side, and stand in the valleys. Every church is an embodied Christian conscience, and hastens forward the day foretold by prophecy when from the rising unto the going down of the sun all men shall call upon the Name of the LORD.

The Commission asks the hearty co-operation of the whole Church. Without such help the best scheme must fail. With it, the largest success is assured.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, **23 Bible House, New York**. All Money Orders should be drawn **NOT** on New York, but on **STATION D, NEW YORK**. Remittances in Bank Notes are not safe unless sent in **REGISTERED** Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from September 1st, 1884, to January 1st, 1885.

ALBANY.		NEW YORK.	
<i>Green Island</i> —St. Mark's S. S. Class, "Buds of Promise".....	20 00	<i>Dobbs Ferry</i> —Zion, for chapel at Brodhead, Wisconsin.....	100 00
<i>Keene Valley</i> —Felsenheim Cottage.....	14 10	<i>Lewisboro</i> —St. John's.....	2 00
"Anonymous".....	30 00	<i>New York</i> —Incarnation.....	70 99
	64 10	St. Edward the Martyr.....	2 77
		(<i>Fordham</i>)—St. James'.....	12 76
		<i>Rhinecliff</i> —Ascension.....	2 10
		<i>Staatsburgh</i> —St. Margaret's.....	15 22
		<i>West Chester</i> —St. Peter's.....	101 00
		<i>Yonkers</i> —Mrs. Anson Blake.....	25 00
	25 05		331 84
CALIFORNIA.		NORTH CAROLINA.	
<i>Fresno</i> —St. James' Mission.....	10 85	<i>Tarboro</i> —Calvary.....	36 70
<i>San Gabriel</i> —Church of the Saviour.....	14 20	<i>Wilmington</i> —St. Paul's.....	11 04
	25 05		47 74
CENTRAL NEW YORK.		NORTHERN NEW JERSEY.	
<i>Auburn</i> —St. Peter's.....	30 00	<i>Greenville</i> —Grace S. S.....	4 00
<i>Lebanon</i> —St. Luke's.....	118 82		
	148 82	OHIO.	
CENTRAL PENNSYLVANIA.		<i>Sandusky</i> —Grace.....	21 00
<i>Mauch Chunk</i> —St. Mark's, for chapel at Sandy Run, Pa.....	74 54	PENNSYLVANIA.	
LONG ISLAND.		<i>Philadelphia</i> (<i>Bustleton</i>)—St. Luke's Memorial.....	6 30
<i>Brooklyn</i> (<i>Heights</i>)—Grace, of which Mr. Wm. G. Low, for Donation Fund, at discretion of Commission, \$50.....	160 70	(<i>Chestnut Hill</i>)—St. Paul's.....	50 00
St. Mark's.....	15 00	<i>Radnor</i> —St. David's.....	10 00
St. Mary's.....	23 38		66 30
	199 08	PITTSBURGH.	
MARYLAND.		<i>Bradford</i> —Ascension.....	7 50
<i>Baltimore</i> —Grace, of which toward rebuilding Church at Cambridge, Md., \$25; for church building purposes, to be sent to Rev. John Percival, D.D., New Orleans, La., \$25; Rev. G. F. Williams, Port Tobacco, Md., \$25; Rev. B. W. Dougherty, Forsyth Co., N. C., \$5.62; Mrs. Samuel Johnson, Monroe, N. C., \$10; Mrs. Peter Hairston, Sauratown, N. C., \$10.....	100 62	QUINCY.	
MASSACHUSETTS.		<i>Rock Island</i> —Trinity Church.....	5 65
<i>Holyoke</i> —St. Paul's.....	12 13	RHODE ISLAND.	
<i>Marblehead</i> —St. Michael's.....	1 89	<i>Newport</i> —Trinity Church.....	66 34
<i>Newton</i> —Grace.....	7 19	SOUTH CAROLINA.	
<i>Quincy</i> —Christ Church.....	15 48	<i>Edisto Island</i> —Trinity Church.....	10 00
<i>South Groveland</i> —St. James'.....	2 26	<i>Orangeburg</i> —Church of the Redeemer.....	3 30
<i>Miscellaneous</i> —"A Friend".....	2,000 00		13 30
	2,088 95	WESTERN MICHIGAN.	
MISSOURI.		<i>Big Rapids</i> —St. Andrew's.....	2 50
<i>Lexington</i> —Christ Church.....	8 35	<i>Greenville</i> —St. Paul's.....	6 13
NEW HAMPSHIRE.		<i>Hastings</i> —Emmanuel Church.....	3 33
<i>Keene</i> —Rev. Edward A. Renouf.....	50 00	<i>Manistee</i> —St. Paul's.....	2 46
NEW JERSEY.		<i>Mount Pleasant</i> —St. John's.....	2 04
<i>Trenton</i> —St. Michael's.....	20 00		16 46
St. Paul's.....	3 00	UTAH AND IDAHO MISSION.	
Trinity Church.....	10 25	<i>Salt Lake City</i> —Rt. Rev. D. S. Tuttle, S.T.D... ..	5 00
	38 25	CHINA.	
		<i>Shanghai</i> —Rt. Rev. W. J. Boone, D.D.....	10 00
		MISCELLANEOUS.	
		"C. E.".....	50 00
		Total amount received from September 1st, 1884, to January 1st, 1885.....	\$3,887 89